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CONTENTS

	Page
DECLARATION OF PRINCIPLES	98
CHANGING IDEALS IN EDUCATION	99
<i>President Charles F. Thwing, LL.D.</i>	
EDUCATION AND THE NEW MORALITY	103
<i>President Arthur Twining Hadley, LL.D.</i>	
WHAT FUNDAMENTAL SOCIAL CHARACTERISTICS MAY BE DEVELOPED BY EDUCATION	108
<i>President Mary E. Woolley, LL.D.</i>	
THE SOCIALIZING VALUE OF FRATERNITY LIFE	112
<i>President William DeWitt Hyde, LL.D.</i>	
THE MORAL STATUS OF COLLEGE STUDENTS	120
<i>Dean James R. Angell, LL.D.</i>	
CHARACTER AND CULTURE	131
<i>President Samuel C. Mitchell, LL.D.</i>	
COLLEGE TRAINING FOR LIFE	137
<i>Professor Bernard C. Ewer.</i>	
SOCIAL FOCUS OF COLLEGE STUDIES	141
<i>Professor Albert B. Wolfe, Ph.D.</i>	
CHALLENGE TO THE CHURCH	156
<i>The Rt. Rev. William Lawrence, D.D.</i>	
A PROPOSED NEW COURSE IN RELIGIOUS INSTRUCTION	159
<i>Rev. William I. Lawrance.</i>	
THE SUNDAY EVENING SERVICE	166
<i>Professor C. E. Seashore.</i>	
EXTENSION COURSES FOR SUNDAY SCHOOL WORKERS	170
<i>Professor Alva W. Taylor.</i>	
THE ANNUAL REPORT OF THE GENERAL SECRETARY	174
THE ELEVENTH ANNUAL CONVENTION	183
THE ASSOCIATION OF CHURCH DIRECTORS OF RELIGIOUS EDUCATION	186
NEWS AND NOTES	189
ARTICLES IN CURRENT PERIODICALS	196
NEW BOOKS	198
GRADED TEXTBOOKS FOR THE SUNDAY SCHOOL	199

DECLARATION OF PRINCIPLES

Adopted at the Eleventh Convention of the Religious Education Association

The Religious Education Association, assembled in its eleventh annual convention, affirms the possibility and the necessity of permeating all the educational life of the modern world with the religious ideal and all the religious life with the educational ideal. We affirm that religion without education easily becomes superstition and that education apart from religion is superficial and ineffective.

In the discussions of this convention amid many healthful divergencies of view we have found ourselves united in certain clear convictions. We believe that the age of sheer individualism is past and the age of social responsibility has arrived. All institutions of the higher education should directly prepare young men and women for membership in the social order—in the family, the church, the state, and the community. To this end all teachers should be persons deeply imbued with a sense of social and civic duty. All courses of study should be focused not only on the welfare of the student but on his participation in the corporate activities of the community.

We hold that diplomas of school and college, representing the culture of the whole person, should be certificates of preparedness for home-making, for the sacred duties of fatherhood or motherhood, for the manifold duties of modern citizenship.

We affirm that the modern home should be not only a man's castle but the agency of his social ministry.

All organizations of students, open or secret, should insist on genuine scholarship and clean living, and should realize that an awakened public opinion will permit their continued existence only when and where they make some positive contribution to the moral stamina of the college and the nation.

Without any abandonment of the educational ideals of our fathers we must now exalt the newer ideals of social justice, social service, social responsibility.

We ask for higher standards in athletics and all outdoor sports. We believe that in many ways student morality is advancing; but all students should regard education not as a title to exemption or privilege but as an obligation to service. We call on all teachers to realize that the subjects of instruction are but means to the development of the persons instructed. We call on all citizens to support our higher schools and colleges that, as they gave us leaders in the earlier days, they may in the more perplexing problems of the present crowded age still give us men and women possessed of insight and self-dedication, filled with the love of God and man.

CHANGING IDEALS IN EDUCATION

SOCIAL CHANGES IN THE COLLEGES SINCE THE CIVIL WAR

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In his diary, Ezra Stiles, President of this historic college, under date of 6th of March, 1780, wrote: "Fine day, therm. 57. Snow dissolving apace. Flax less damnified than was feared." One hundred thirty-four years after that date let me reaffirm the declaration: It is a "fine day." Let me also voice the assurance that our intellectual temperature is high without being torrid; that our coldness, if we have any at all, will dissolve not too rapidly, but "apace." Let me also declare the belief that our growing movement shall not be "damnified" at all, but rather shall be enriched, fostered, blessed.

The first social change occurring in our colleges since the Civil War relates to the broader social constituency whence students are drawn. To Yale College in the class of 1877 and to the last class graduating, 1913, there came about equal proportions of the sons of ministers, of lawyers, of merchants and of manufacturers; yet apparently the diversity of callings of other fathers vastly increased. In Harvard College in the present freshman class of 1917, compared with the class of 1877, forty years ago, there are only one half the proportion of sons of lawyers, less than one half the proportion of the sons of merchants, and only one quarter the proportion of the sons of ministers, yet the variety of the other occupations followed by the fathers of the present freshman class manifests an enlarging kaleidoscope. Besides the fathers who are laborers, numbering eight, are fathers who are cigar makers, letter carriers, firemen, paper hangers, house painters, express messengers, sextons, cellar builders, shoe cutters, laundrymen, tinsmiths, blacksmiths, carpenters, granite cutters, peddlers and junk dealers. The proportion of men who are the sons of graduates still remains surprisingly small, about one third, and shows no noteworthy change. The proportion of sons of fathers following a semi-professional calling, as banking, also manifests no change worthy of comment, but the change in these forty years, lying in the increasing variety of occupations of the fathers of the members of a class, is momentous. In a large class the variety now represents about one hundred different callings. This change is simply commensurate with the

change which the community is making in itself, from a simple condition of a few occupations, each followed by the many, to a complex condition of many occupations, most of which, though not all by any manner of means, are followed by a few. The significance of this enlargement lies in the increasing forcefulness of the appeal which the college makes to all sorts and conditions of men.

A second social change is also of the type of enlargement. It relates to the life of the men while in college. The life within college gates has become as diverse as the life without. The student has become a citizen of a big-little world, a worker in a little shop of many occupations. I turn to the year books of this college year, and to the year books of 1873; what contrasts! From a literary society and from a few social organizations, from a feeble football eleven and inglorious baseball nine, from a glee club and orchestra, from a weekly or monthly paper—from these few slight and not at all commanding movements or agencies one suddenly turns to the present college year rapidly nearing its close. What does one discover? Daily papers, and scores of men "heeling" for them, dramatic clubs, current event clubs, partisan political clubs, Jewish clubs, socialist clubs, shooting clubs, riding clubs, pre-lex clubs, pre-medical clubs, native state clubs, get-one-student clubs, self-government clubs and associations, and so on to the number of one hundred and fifty. The academic life has passed over from being largely scholastic to being for most men largely non-scholastic. The fine strength, the finer enthusiasms of most men, are given to the avocations, not to the vocations, of the college. As Thomas Day Seymour, whose memory is revered in this place and whose works abound, once said, "I don't see how these men can study Greek; they have so many things to do." The remark of Professor Seymour is akin to the remark made by one who passed from a college presidency through a state governorship to the national presidency; the side shows have become more important than the chief performance. Or be it said, the side shows have moved into the main tent. At the same time the appreciation of the honors won by and paid to the undergraduates by themselves have suffered a similar change. The first scholars of a class of Yale College or of Brown University in this year of 1914 are not honored as were the first scholars of the class of 1874. The captain of the football eleven, the editor of the daily paper of to-day, is honored as was the valedictorian of the class of 1874. The high scholastic ranks are not the object of the ambition of men to-day as they were the goals of fifty years ago. This change I cannot but regard as evil. Anything in college

life is good, if it be good; the question is comparative, superlative: which is better, which is best? The shouting for the captain will soon cease; the tumult of the yells will soon die; but the power to think, trained in college, will not die. If this power be not gained, what is gained is of small though of some value. If this power be gained and all else be lost, and this something lost is of some value, the chief worth is still gained and saved. The common remark, "Let not your college education interfere with your college life," should be reversed to read, "Let not your college life interfere with your college education."

A third change wrought in the half century concerns both the student and the faculty. It is the change from subordination of the student, to his freedom, from the control by rules to government by principles, from professorial directing and executive ordering to sincere and mature conferring and consultation, from government by faculty in many minor concerns to self-government. A long distance is the American college from the student universities of the Middle Ages, of which Bologna is the origin and type, but the American college has come into the better and proper side of such historic government. The undergraduate has passed into the condition not of liberty by contract, but into the condition of liberty of status: he is born free into his academic world and in this freedom he lives so long as it remains unabused. The age of repression in which whatever is not expressly allowed is forbidden has passed over into the age of freedom, in which whatever is not forbidden is allowed. Liberty and not restriction of thought or of act is the prevailing mood. As modern government has passed from the monarchy to the republic, and from the republic to the democracy, so academic government has passed through the first stage and has reached the left wing of the second and touched the right wing of the third stage. Such a mood and the methods naturally growing out of this mood are magnificent. Of them the college boy is worthy; although at times boyish, freakish, irresponsible, he is not half so boyish, or half so irresponsible as his father may be, returning to celebrate the twenty-fifth celebration of his graduation. He deserves to be called a man. He knows moral values. He appreciates social conditions. He is trained for co-operation, for leadership, for obedience, too, in the world outside by obedience, co-operation and leadership in the academic microcosm. He is saved from the common weakness of cantankerousness by co-working. He looks upon his teachers not as spies or semi-foes, but as consultants, co-operators, and upon the college president not

as a watchdog unchained, but as a friend. Of course one must not pass into extremes. Students in their self-government are not a mass which in turn becomes a mess, and which in its turn becomes a mob. One must have orderliness, proper behaviour, civilization; but this method of freedom is far more effective than the old method which gave us rebellions. Fellowship, co-operation, freedom, trustfulness, create worthiness, freedom, trustfulness.

A further social change of the college is found in the change of emphasis from the methods of forming human character to the character itself, from the means of making manhood to manhood itself. The methods and the means primarily include studies and, secondly, all associates and associations. From them the accent is passing to the student himself. The larger share of the discussion of the last half century has been devoted to the curriculum: its content, its proportions, the relations of its parts each to each. The discussion began with doubting the traditional value of Latin and of Greek in the intellectual disciplines. It passed over into a debate on the worth of the modern foreign languages. It went on into a consideration of the general and specific place of our own English literature. It began with a contest for a larger place for the natural and physical sciences, not as parts of a technical equipment, but as parts of a system of liberal learning; and along this far-flung battle line has advanced the struggle. It began with a doubting of the value of formal philosophy. It developed into a consideration of the worth of psychology theoretical, which has in turn gone into debate of the place of psychology experimental. This discussion began with reflecting on the simple principles of economics. It enlarged to the study of forms and fundamental notions of government. It enlarged still further into the elements and application of these elements to the whole condition of civilization and society. The one comprehensive induction to be made out of these several diverse movements is the importance of the application of truths in comparison with the value of the truths themselves. The application of these truths refers without exception to the man himself. In this mood and method of application the student stands out central and supreme. The studies are made for him, not he for them. Knowledge is immediately supposed to be transmitted into wisdom, and wisdom is man applying knowledge. Shall Greek be retained? Shall Greek be discarded? Yes or no, according as it reaches the man. Mathematics—shall it be kept in or thrown out? Yes or no, as it reaches the man. Philosophy, to stay or to go? Yes or no, according as it develops the man and puts him into relations with his fellows.

The fifth and last change to which I shall make reference as occurring in the last fifty years is in a sense a continuation of what I have just said. The college is coming more and more into touch with life as life. The older college sought to train lawyers, clergymen, doctors. The present college thinks not simply of these professions, but of all callings. It thinks not simply of all callings, but of the one human call itself. The college was humanistic: to create gentlemen of cultivation. It became humane: to create men of service. It developed into being human: to create men of life. Of course the vocational enthusiasm is upon us. It easily becomes a delirium. If it continue to grow we shall soon have vocational directors, standing over every rocking cradle. Does this baby boy use his hands much? He shall become a teacher of manual training. Does he kick a good deal? He shall become a dramatic critic. No. Such extreme nonsense will soon be checked by its own foolishness. The college now sees that men do and ought to bear the first degree to the professional school lecture room, to the factory, to the blast furnace, but it also just as clearly perceives that its purpose is to prepare men for life's richest, largest, highest, best.

EDUCATION AND THE NEW MORALITY

WHAT DO THE SOCIAL CHANGES IN AMERICAN LIFE DEMAND OF THE HIGHER EDUCATION?

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It has always been hard to do what was right. It is no harder to-day than it ever was before; in many respects it is perhaps easier. But the problem of knowing what is right, as distinct from the problem of doing it, was until recent times a comparatively easy one. Most of the intellectual difficulties and questions about the conduct of our daily life are of modern origin. It is of these intellectual difficulties, and the kind of training necessary to meet them, that I wish to speak this evening.

In times past men have been habitually governed by rules of conduct imposed upon them from outside, in much the same way that rules of law are imposed upon them from outside. I do not mean that morals in any highly developed race ever meant exactly the same thing as law. The domain of morals was wider; the penalties for an infraction of the code were less definite; the force that

gave it strength was the force of conscience rather than the force of government. But ancient morals, like ancient law, consisted of a set of pretty definite rules of procedure. This has been conspicuously true of savage and half-civilized races. It has been true of all countries where a caste system has prevailed. It was true of Europe all through the Middle Ages, as long as the feudal system of society, which was essentially a caste system, continued. The church fixed certain rules of conduct. If you conformed to those rules you were a good man; if you did not conform to those rules you were a bad man. Only in grave emergencies did a situation arise where the individual was compelled to stop and think for himself which of several rules applied, or which line of conduct was right and which was wrong.

The Protestant Reformation, wherever it prevailed, changed this state of things to some degree. The Protestant decided certain questions for himself which the Catholic had referred to the church for decision. But the judgment of the Protestant on these questions was itself based on authority, the authority of the Holy Scriptures. It was a little harder to find what the Scriptures said than it was to find what the church said, and more room was given for differences of individual opinion; but the final decision of the Protestant as to what was right or wrong was for two centuries based on authority just as frankly and just as clearly as the judgment of the Catholic.

A more radical change of attitude developed in the eighteenth century, with the growth of doctrines of liberty and of the rights of man. Under the influence of authors like Rousseau the world became permeated with a conviction that every individual ought to have the best possible chance for independence and happiness. Each step in the growth of democracy strengthened this conviction. The world gradually came to the conclusion that no amount of authority could make a course of conduct right if it condemned multitudes of men to unhappiness and slavery; and utilitarian theories of morals were developed which taught us to judge of the rightness or wrongness of our acts by their effect upon the well-being of our fellow men.

There was no necessary antagonism between utilitarianism and Christianity. Many of the best and sincerest utilitarians have been at the same time devout Christians. But the advent of utilitarian theory introduced a new method of judging conduct which was much more difficult than the old—a new set of standards of right and wrong, whose application was more uncertain and required far

more exercise of the intellect in the affairs of every-day life. It was a comparatively easy and simple thing to decide whether a line of conduct conformed to certain traditional rules laid down by the Church or the Scriptures. It was an infinitely harder thing to follow out the consequences of a line of conduct and see whether they were going to produce good or evil to mankind. The exercise of the right of private judgment in morals is full of glorious possibilities for the man that uses it correctly. It is full of perils, visible and invisible, to him who applies it carelessly or without consideration.

Here is to be found the reason why higher education is more needed in the solution of the moral questions of the present day than it ever was before. The more freedom you give a man the more you must teach him as to the consequences of his acts.

Different men will learn this in different ways: some by reading novels and dramas, where the consequences of different kinds of human action and human feeling are portrayed; some by the study of history and politics, where we learn which courses of conduct have promoted the happiness and prosperity of nations and which have led them to ruin; some, perhaps the largest number of all, by the slow process of trying their own experiments and making their own mistakes, until they have been able to register for themselves the lessons of experience. I shall not in the brief space of fifteen minutes try to prescribe methods of teaching, when each teacher and each student will have his own methods. I will make but two suggestions.

First, the education which will help us to deal with these problems needs to be thorough. The superficial teaching of political economy or sociology does more harm than good. It makes men think that they know something about the consequences of their conduct when they really know nothing at all. Nothing has done more to undermine the influence of the pulpit in recent days than the attempt to deliver judgments on questions of business or politics on the basis of a merely casual study of the facts. A preacher who founds his precepts upon such casual study is like a lawyer who knows no more of his case than the jury, or a doctor who understands the disease no better than his patient. What is wanted is the power to trace consequences that are not readily seen; to go deeply into the lessons of history and law and ethics; to grapple with the problems before us in virile fashion, as intellectual problems to be mastered, instead of seeking short cuts to their solution by appeals to sentiment.

This brings me to my second point: that the teaching of history and political economy and ethics, in order to be of any service to the community, must be more than a mere teaching of facts and must have as its end something more than mere imparting of knowledge at second hand. Facts are good, and knowledge is good even when obtained at second hand. But the ethical difficulties of to-day call for men who know how to use the facts as well as know them. We have to deal with novel conditions and novel problems, where second hand knowledge is of little avail except as a starting point for getting first hand knowledge.

It was my good fortune to begin my studies of political economy under William Graham Sumner. In those days we were taught less about the general facts of economic life than we are to-day. Our knowledge was partial and one-sided. But we were trained in methods of observation and deduction. We learned how to take hold of problems. We were taught that it was our business to see into things more deeply than other people did, and to work hard in order to do this. These lessons were invaluable, not only for our political economy but for our history and our law and our ethics. As we grew older we modified or rejected a great many of Sumner's conclusions, but we held to the ways of doing things that he had taught us.

Sumner's methods have gone somewhat out of fashion to-day. People are afraid of logic, and would rather amass details than exercise themselves in general principles. But the social conditions of to-day demand men who are not afraid of logic and who will take sufficient exercise in general principles to give them the necessary vigor to use them effectively; men who have been taught the habit of mastering a few hard things instead of contenting themselves with many easy ones.

Of this I am certain: that the usefulness of a college course for the majority of students is measured by the extent to which they have learned to judge the less obvious consequences of their own acts upon the well-being of their fellow men.

The need of this lesson is to-day greater in America than anywhere else. America is on the whole the most democratic country of the modern world. In a democracy a man is acting, not for himself only, but for the whole body politic, so that his good or bad judgment of consequences will produce good or evil to the community at large. The ancient writers used to say that the virtue of the man and the virtue of the ruler were not the same—that many qualities were needed to make a good ruler which were not

necessary to make a good man. To-day the two standards have become one, because every man is, according to the measure of his own ability, a ruler. He has himself to rule, he has his country to rule; and he must know the things that are needed for conducting himself in the interest of social order and national prosperity.

In the monarchies of the ancient world the good or bad policy of the state depended upon the intelligence of a single individual. In the oligarchies it depended upon the intelligence of a few. But in a democracy the whole body of people must be trained to measure political consequences. The intentions of a democratic majority will almost always be good; whether their actions are good or not will depend upon their knowledge. Never was there a nobler set of patriots than the Girondists of the first French Revolution; yet upon them must rest a large share of responsibility for the Reign of Terror that followed them. The Grangers of 1870 were a body of hard working and self-respecting men, who meant to reform certain obvious abuses of railroad management; yet their acts did as much as anything else to plunge the country into the terrible commercial crisis of 1873.

So lamentable are the consequences that spring from benevolent intent combined with insufficient judgment that many writers have laid it down as a general principle of political experience that no pure democracy can be successful in the management of large affairs. It is for us to prove this false if we would maintain the stability of our government and the preëminence of our nation in the affairs of mankind. And to do this under conditions as they exist at the present day we must teach, in our schools and in our colleges, in our churches and in our homes, the habit of careful weighing of political consequences. The emotions of a democracy are generally right; its judgment has in times past been fearfully apt to prove wrong; and the more complex the affairs dealt with the greater is the danger. If higher education, whether in literature or in politics, in history or in science, can help us to meet this evil, it will render its greatest and most essential service to American society. For though it is a great thing to train lawyers and physicians and engineers, it is a yet greater and more essential thing to train citizens who can judge of political and moral consequences.

WHAT FUNDAMENTAL SOCIAL CHARACTERISTICS MAY BE DEVELOPED BY EDUCATION

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Why is it important that social characteristics should be developed, and why should this responsibility come within the province of higher education, already burdened with more than it can do in the way of development of the individual? Will not such development take care of itself and if it does not, what special difference does it make? It is hardly necessary to answer these questions for this audience. "The habit of subordinating selfish to group interests," if I may quote from Dr. Gulick, was never more essential than it is to-day. The question is much larger than that of producing an agreeable human being with whom to live in the same household or social circle, although the importance of that is not to be underestimated. The complexity of our American civilization, the many and diverse elements entering into it, elements representing all races, religions, customs and ideals, the rapid increase in wealth, and in social distinctions, result in problems—industrial, political, social and religious—which can be solved only by subordinating selfish to group interests. The spirit of team play, nationwide, is needed to-day as never before in our history. And the greater need is accompanied by greater difficulty in meeting that need, for the very conditions which create the problem add complexity to the efforts to solve that problem. A casual survey of the changes in our social and industrial life during the last century, or even within the last half century, shows how much more of a deliberate effort must be made to-day to develop a group spirit than was necessary in a more simple social and industrial organization. Then, the interests of a community—social, industrial, educational, religious—were interests held in common. In the earlier community life, the one church, the one school, were social as well as religious and educational centres; there was little disparity in wealth and few social distinctions; the "one-ness" of the community was a natural outgrowth of conditions. We are reminded that the "life of the early rural community in America was a soil in which grew up and flourished all the basic social virtues," the less admirable qualities being "tempered by the sense of moral unity with its attendant ideals of kindness, truthfulness, honesty, and lawfulness."

The natural one-ness of a community in that sense is largely a

thing of the past; even the small communities to-day represent such a diversity of customs, manners, traditions, and religions, such a difference in wealth and in educational and social opportunities, that the old time natural grouping is no longer natural. The old order changeth—a new order must take its place. If democracy is to realize the ideal, is even to endure, it must have essential unity, that is, the habit of subordination of selfish to group interests. A house divided against itself shall not stand, is as true to-day as in the time of Christ. And since the conditions of modern life are such as to separate classes, rather than to unite them, to make selfish interests paramount, rather than subordinate, it is manifestly the responsibility of education to withstand the "drift," to turn the current. The opportunity to perform this service is by no means limited to higher education; in fact, it must begin at the beginning, in the most elementary schools and in the home, too often inclined to put upon the schools the burden of training. But our concern to-day is with higher education and the fundamental social characteristics which may be developed in the higher schools of learning.

There are many ways of stating the aim, the ideal, which the college and the university should set before them, but the statement may be in the simplest terms. It is after all nothing more than the development of the neighborhood spirit, the "friendly" attitude, but with the "neighborhood" extended to include humanity, all sorts and conditions, the "friendly" spirit stretched to the full significance of what it means in human relationships. In other words, higher education must awaken the social consciousness, make real to its students the essential unity of human beings. It must also quicken the social conscience, developing a keener sense of the responsibility of the individual for the common welfare.

"To be loyal to one's group means that a man must be truthful to his fellows, he must be ready to serve them, even against his own individual interest, nor can he be loyal to the group, except as he experiences more or less kindly regard for its other members," says Mr. Cooley in "Social Organization;" and Irving King, in "Education for Social Efficiency," reminds us that no club or group could hold together for a moment except as its members have some sense of their unity, some regard for law, for fair dealing, for kindness among themselves. Team play, fundamental in all social relations, implies loyalty, truthfulness, honesty, kindness, lawfulness, justice.

The function of education is not to implant these characteristics; it is almost a truism to say that they are "fairly common traits of

human nature when that is confined to a small circle of friends with mutual interests." It is in developing these traits that they may be operative in the wider circles of community, state and nation that education has its opportunity. There is a fascination in the possibilities of the present day, a fascination that is sometimes appalling when one stops to think of the alternatives. And nowhere in the world is that so true as in this country. "The World in Miniature," America has been called. Within our own gates, an opportunity to weld into one all the peoples of the earth. It is, in truth, this relationship to the broad problems of race welfare and race improvement, which "finally gives meaning to the social ideal, for the production of really able men and women," and I would add, men and women of social consciousness and social conscience "is the first step toward a better society and a better humanity."

Granted the importance of these social characteristics and the necessity of a deliberate effort to develop them, we are still confronted with the problem of accomplishing this result. Is it possible for the college and the university to develop them, and by what agencies?

The mere living in a college community is a factor in the development. Class and college spirit, the many influences which combine to merge the individual in the whole, the inspiration of being a part of a great institution—these are potent forces in developing loyalty and the spirit of team play. To corroborate this statement, we have only to turn to the Institution so courteously entertaining this Conference, a University winning many a victory on the athletic field and many another on the broader field of the world outside, because its students learned here to subordinate selfish to group interests.

The smaller groups within the college or university help to develop fundamental social qualities and furnish opportunity for even greater emphasis upon fair play, truthfulness, kindness and justice. The breadth of the development, and hence its real usefulness in preparing for efficient citizenship, depends upon the basis of the organization, that which is founded on selfish and exclusive lines working against the democracy and public spirit essential to the larger citizenship.

The human factor is a very large one in the development of social characteristics. First of all, student opinion is an irresistible force. What other students will think and say throws a new light—and a powerful searchlight it is—upon the importance of cultivating such qualities as truthfulness, justice, fair play. And student

opinion, as a rule, may be trusted in the estimate placed upon these characteristics, more often to be trusted in the estimate upon these than in the value set upon kindness. Youth is often oblivious, sometimes intolerant, not having acquired the ability to put one's self in another's place. Shielded and protected as our American college youth is, having been, for the most part, spared hard knocks, it hardly realizes how it feels to receive them.

There are two social characteristics, fundamental in good citizenship, for the development of which the faculty of an institution must hold themselves peculiarly responsible—honesty, and regard for law. The theory that dishonesty in academic work, and lawlessness in academic life, are only distantly related to characteristics bearing the same name in the world outside the college, is a fallacious and dangerous one, which no institution has a right to hold or put into practice.

Student ideals are shaped more largely than they realize, or possibly would admit in this day of student government and student activities, by what the strongest members of the faculty think and say and are; if they are not so influenced, it is a fairly clear indication that the faculty are inert, indifferent or incapable. A college is rich in proportion to the really great personalities on its faculty, personalities which help in shaping other lives and so make immortal high thinking and noble living.

Twenty years ago and more, a student said to the teacher of a class in philosophy in one of our New England colleges: "Professor, I don't see but that you get as much out of life by *this* system of philosophy as by that." "Yes," said the professor, "I think that you do. It seems to me, however, that the question is not how much you *get out* of life, but how much you *put into* it." What President Andrews did, not only for that little group in a philosophy class-room, but for hundreds of other men and many women, was to interpret life and make his students realize that no man liveth to himself.

In the relation of education to the social order, the teacher is the chief factor. No expansion of the endowment, or expansion of the curriculum, or expansion of the plant and equipment, important as each may be, can of itself develop the social traits which shall fit a student for efficient citizenship in the largest sense. The hearty good will and brotherly helpfulness so needed in every relation of this work-a-day life is spread by contagion, caught from the Great-hearts of the academic world.

The class-room and the course of study, as well as the life

outside the class-room, have a responsibility for the development of fundamental social characteristics—a fact of which we need sometimes to remind ourselves in this day and generation. The curriculum is richer in social, economic, and political courses than ever before, but it is not only by this class of subjects that efficient citizens are made. The vital teacher vitalizes his subject, gives it reality and contact with life, the common life as well as that of the individual. If the elementary schools are concerned with the teaching of geography in such a way as to “interpret to the child many important human relations and human activities,” it is certainly possible for the college instructor to accomplish a similar result. There is no subject in the college curricula which may not be taught so as to have ethical and social value.

“Mighty engines of social progress,” we are told our schools are becoming. May we not apply the characterization to our institutions of higher learning as a prophecy, with the earnest expectation that the complete fulfilment shall come in the near future?

THE SOCIALIZING VALUE OF FRATERNITY LIFE

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Professor Gilbert Murray, in his “Four Stages of Greek Religion,” observes that “the ordinary man finds it impossible to love his next-door neighbor except by hating those who are next-door-but-one.”

The Greek Letter fraternities have doubtless inherited this trait of Greek religion. If we mean by “love,” not a silly, sentimental affair of secrets, grips and pins, but a readiness to stand by and work for their fellows and their group; and by “hate,” square competition, fair rivalry, and mutually respecting conflict in politics, athletics and studies, then it probably is true that such harmless hate is a price we have to pay for such wholesome love—at least in colleges for men. It may be that this kind of hate costs women, in heart-hardening on one side, and heart-burning on the other, higher than their more sensitive souls can afford. Some very competent judges so have decided, and ruled sororities out of their colleges for women. However that may be, fraternities in colleges for men can be made to yield rich returns in manly love, out of all proportion to their cost in these manly forms of hate.

Fraternities in colleges, like all things human, were born as infants, and at first developed the childish foibles of paraded secrecy and snobbish exclusiveness. Doubtless there still are belated and benighted college communities where these childish features, and correspondingly arrested mental and moral development, remain the predominant features of fraternity and club life. For such I hold no brief. Because they are neither hot nor cold, because they neither love nor hate, the wise administration, like the Lord in the Apocalypse, should spew them out of its mouth.

In our more progressive colleges this childish stage has passed: affected secrecy and studied snobbishness have given way to frank publicity and arduous responsibility. The grip, the pin, the letters of mysterious meaning to be sure remain as harmless relics, like the baby dresses and little shoes the mother keeps fondly in the attic chest long after her boy has grown to be a man. But in colleges that are alert the fraternities have become homes, with houses to care for, pay taxes on, and keep in repair; often with board and lodging to provide; with ideals of character, standards of scholarship, and traditions of service to maintain; under the critical eyes of their graduate brothers and their undergraduate rivals.

No one would claim that these responsibilities are always met as wisely and well as older men would meet them. But they are attempted, criticized, corrected, and improved; and in spite of injured buildings, broken furniture, unpaid bills, neglected studies, shirked obligations, concealed dissipation, all of which are rapidly decreasing, the profit of even attempt and partial failure to meet these responsibilities far outweighs these incidental and diminishing defects.

Responsibility and publicity are the two indispensable guardians of fraternity life. The more they have to do, and the more strictly they are held to corporate responsibility for doing it, the more beneficial will they be both to their members and to the community. The college officer must know and care for, and show the students that he knows and cares for, each fraternity's moral tone, financial solvency, attainment in study, and contribution to college life. He must take every occasion to commend what is good, condemn what is bad, and, incidentally and inferentially, to learn more about what is good and bad in them. In a college where the responsibility and publicity of fraternities is well developed, discipline appeals to the student not as an individual merely, which is an appeal too small and feeble, nor as a member of the college primarily, which is an appeal too vague and general, but as a member of the fraternity whose good

standing his conduct helps or harms. The average student will respond ten times as quickly and effectively to that appeal, when sympathetically presented, and effectively backed by the support of graduate and older undergraduate brothers, as he will to either the smaller individual or the larger institutional appeal. To be a discredit or a drawback to his own group with which he is identified by its election and his choice, is an offense of which not one student in a hundred is willing to be guilty.

Publicity is as essential as responsibility, and a great stimulus to it. A college which seeks to make the most of it gives much more publicity to the rank of a fraternity than to that of the individuals who compose it. Individual rank is given to the individual and to his parents; and in the case of Freshmen and Sophomores, to the upper classmen of their fraternities. But the rank of the fraternity is published in the college papers and in the public press; publicly announced at the commencement dinner, commended or criticized at the annual fraternity unions, and utilized as an asset for a fraternity which has good rank, and as a liability against a rival fraternity which lacks it, in efforts to pledge new members. The relative contributions of the fraternities to the athletic, business, literary, musical and dramatic life of the college likewise are known and read by the entire student body.

Where the fraternity is to do its most effective socializing work, admission should be as early as possible, preferably within the first four weeks of Freshman year. I know that the fraternities from their point of view think otherwise, and are aiming to postpone initiation until at least as late as the middle of Freshman or the beginning of Sophomore year. Their object is to avoid the hasty choice of undesirable men; especially to avoid making lifelong members of the fraternity students whose college course ends with the first half year. From the point of view of the college and the students, the earlier initiation is far better; for the good men are more evenly distributed among the groups, which, from the college if not from the fraternity point of view is a great gain: the student is at once assimilated into his permanent fraternity relations and since he is there "for better, for worse," his older brothers feel a responsibility for him, and render him a degree of help in getting started right, which would otherwise be postponed until too late. Where Freshmen are initiated and identified with a fraternity early, not half as many are dropped at the end of the half year and year as would be if Freshmen were left for the first half year or year to their own devices.

Influence for the uplift of a fraternity may come direct from the college officer; it may come through a respected alumnus; it may come from an upper-classman, or group of upper-classmen; but its appeal in either case is to the student as a responsible and acknowledged member of his fraternity or club. The rise of scholarship and fall of immorality in a college is in direct proportion to the substitution of the fraternity appeal for either the more individual or the more general appeal. The students through their system of "freshman nurses," whose business it is to keep their charges at work and help them to do it intelligently, and through the natural authority of Seniors and Juniors over Sophomores and Freshmen, sometimes with, sometimes without the co-operation of the college officers, do the greater part of this work themselves. Sometimes when their efforts fail the college officers are invited to lend a helping hand for either the reformation or removal of a peculiarly stubborn case. Where an administration is in genuine sympathy with the fraternities, and is trusted implicitly to keep good faith with them, and to work with an eye single to their good, the traditional attitude of distrust disappears; and all the information a college officer needs is freely and frankly given. It is given because the students feel sure it will be used in friendly helpfulness, not in formal punishment. Without a particle of spying on the one side, or betrayal on the other, but through the felt and trusted mutual interest of college officers and fraternity leaders in the welfare of the fraternities, and of the members who compose them, they work together for common ends, and with whatever mutual knowledge of the facts the effective prosecution of these common ends requires.

The alumni of these fraternities are of great assistance. To be sure all colleges inherit from former days a type of alumnus who is not above smiting the breasts that nursed him by taking college and fraternity reunions as occasions for drunkenness and debauchery. But the alumni which a well developed fraternity system turns out desire to see their fraternities inwardly clean and outwardly reputable. They are eager to be kept informed both by college officers and undergraduate members of the condition of their fraternities; and they are in a position of influence to make their knowledge and interest effective. No student or "delegation," as the group from the same class is called, is willing to stand low in the esteem of prominent graduates of their fraternity. Hence the college officer needs to know not only the undergraduates, but also the influential graduates who are in each fraternity, and to use such knowledge

on every available occasion, by mail, over the telephone, and face to face.

Valuable aid is promised by the national organizations through their traveling secretaries, and by the periodical publication of the honors and achievements won by both the undergraduates and the graduates of each chapter. Great care is needed in the selection of these secretaries. One of the oldest and best of our Greek Letter fraternities employed as its first secretary a man who told me that his advice to undergraduates was: "Get B's and C's; never D's or E's. But don't try too hard for A's: they cost too much and take you too much out of college life." This gospel of the excessive costliness of intellectual excellence is not so sorely needed that a national fraternity should pay a young alumnus two thousand dollars a year and his expenses to preach it to undergraduates. The secretary, however, if carefully selected, can be very useful; and recent appointments to such offices mark a decided advance on the crude beginning, when any popular fellow who could afford to take the job was welcome to it. One fraternity is spending \$12,000 a year for its 24 chapters in publication and visitation.

The necessity of "rushing" or "fishing" new men, where competition is sufficiently keen, is a great incentive to keeping fraternity standards high. Where there are fraternities for only 60, 40, or even as low as 20 per cent of the student body, this competitive principle does not have its full force. But where all the students are in fraternities, or groups very similar to fraternities, a fraternity finds a reputation for low scholarship, feeble athletics, demoralized finances, or "sporty" living a very serious handicap. In entering this lifelong alliance, far more indissoluble than marriage has come to be, freshmen are becoming increasingly wary of fatal defects in a fraternity; and rival fraternities are not slow to point out the defects in each other to freshmen they are seeking to pledge. Recently, after we had sent away a loafer of bad habits and influence, a member of his fraternity expressed great satisfaction, saying, "He was a fearful weight to carry in our efforts to get good men to join us." Accordingly, to get the full benefit of competition between fraternities, it becomes the part of wisdom for a college which has fraternities at all, to have enough of them, or of clubs like them, to include all the students in college. With a little management, and a sufficient subsidy to start the new organization when a new one is needed, it is possible to have all the students organized in groups of from twenty to forty-five, on a plane of equality, in such keen and wholesome rivalry that the strength and the weakness, the

honor and the shame, of every man in college is brought home as a help or a hindrance to the social group of which he is a member, and for whose welfare and reputation he intensely cares.

Membership in a club which one "makes" after a year or two of strenuous endeavor directed to that specific end has a considerable socializing value. A certain good fellowship and subordination of the individual to the group is inevitable. Yet such socializing influence as comes during the year or two of complacent and assured membership in a club that has been "made" once for all, is very inferior to the socializing influence of a fraternity to which one belongs during the entire period of four years; which all the time itself is in the making; and whose welfare and standing are obviously and vitally dependent on the achievement, contribution and character of every member. To contribute one's best to the college through the fraternity, and to develop self to the utmost for the fraternity, is a much more socializing motive than merely to be a good fellow in a club. That difference in attitude and motive marks the vast superiority of the fraternity in a college where the fraternity motive is worked, over the junior or senior society or club in a college or university which merely tolerates the society's or club's existence. The national connection, too, gives to the fraternity a broadening influence, which while imaginative is not imaginary. The bigger the thing to which the young man intimately and vitally belongs, the bigger and better man it makes him.

A Rhodes scholar, returning from his three years residence in Oxford, when asked what seemed to him most distinctive of American as contrasted with European student life, instantly and emphatically replied, "The American fraternity system." What the Oxford college is to the University of Oxford on the social side, that, in a more intimate and intense degree, the American fraternity may be to the American college.

A fraternity that goes wrong presents a more serious problem than the wrong-doing of the same number of scattered individuals. Yet it is much easier to fight, and more allies and leverage are available. A chapter that is going wrong can be subjected to a very hot fire of criticism by alumni, faculty members, and the better sort of student members. Students will take seriously and without resentment an amount of criticism directed against them as members of a fraternity which they would never take to heart if directed against them as individuals. As a last resort the college authority has the power to refuse to allow students to join an unsatisfactory fraternity, until assured that its life and influence are wholesome.

Once only have I seen that last desperate remedy threatened. The mere faculty vote to that effect, without further action, at once brought the offending fraternity to terms; and the actual refusal to allow new members did not have to be put in force.

Every three or four years, however, it becomes necessary, by persuasion, by criticism, and at times by removal of incorrigible members, to bring one or another fraternity up to a standard from which it has lapsed. The main point is to secure a senior delegation each year which shall feel a keen responsibility for the welfare of their younger brothers. At all costs men who would exert a demoralizing influence on their younger brothers must be reformed or removed before Senior, or even Junior year is reached. To ask a student to withdraw from college because he is a bad influence in his fraternity seems to students and parents a very high-handed procedure. But it must be done at times, if fraternities are to be safe and wholesome places for younger students, sons of other parents, to enter. The fraternity system increases so largely the potential influence of a bad senior, a senior, that is, who fails to feel responsibility for his influence on younger men in his fraternity, that he simply cannot be tolerated in a college which organizes its student life on fraternity lines.

The absolute freedom granted to fraternities in some of our institutions—freedom to own property, employ men and women, contract bills, provide board, lodging, and "all the comforts of home," without any visible and direct official control—seems at first sight most dangerous; yet it is perfectly safe if supported by a sympathetic and friendly faculty, a vitally interested and influential body of alumni, and by effective competition with enough other fraternities to keep each one of them sensitive to a healthy college sentiment.

The best results can be secured only when practically all students are in fraternities or clubs similar to fraternities. So long as all students are not actually or potentially members of these groups, it is somewhat invidious to organize college life and make personal appeals on a fraternity basis—a basis which then applies to only a portion of the students. But when everybody is or may be a fraternity or club man, then the college can work fraternity membership for all that it is worth. To be sure where all students are organized into fraternities, and clubs like them, no one fraternity can hope to get all the more desirable men, or in the long run to secure members of more than average quality. That of course is a disappointment to the fraternities; but it is precisely what the

college desires. If all the best fellows were in half a dozen fraternities, while that would be very gratifying to those half dozen fraternities, it would be a calamity to those left out, and to the college as a whole. The more evenly strong and weak men are distributed, the better for that mental, moral and social development of the students which is the college's prime concern. A chapter in a college which has only 40 per cent of its students in fraternities, naturally has a chance to get better men and be a stronger chapter than a chapter in a college which has 95 per cent or more of its students in fraternities or clubs like them. But a college with chapters relatively weak, because the strong men of that college are evenly distributed, will be a better college than one in which the better men are concentrated into a few stronger chapters.

Fraternities are like fire: terrible masters but splendid servants. Fraternities are like apple-trees. Left to themselves their fruit is small, sour and worm-eaten. Cultivated, sprayed, grafted and pruned, their fruit is large, sweet and sound. To organize a whole college into vigorously competing groups, held strictly to their social, financial, intellectual and moral responsibilities, is the best way to get the highly valuable services the fraternities can render, without the disasters which their hap-hazard toleration, like unwatched bon-fires, are likely to entail. The organization of the students' home life in college which, as Mr. Clarence Birdseye has pointed out, influences 90 per cent of his life, should be co-ordinate with money-raising, professor-hunting, curriculum-planning, dormitory-building, and student-getting. Next to the supreme importance of securing the right men for instructors, the keeping of college fraternities in a democratic approximation to equality, a vigorous and friendly rivalry, and a wholesome moral and intellectual life—is the college officer's most delicate and rewarding privilege.

The remedy for the evils of fraternities, where the evils outweigh the benefits, is more fraternities, more for them to do, more responsibility for doing it, and more utilization of alumni and undergraduate loyalty. Of course where they include only a small fraction of the student body, exclusiveness will fester and ulcerate in snobbishness. Of course where they have nothing important and difficult to do beyond meeting occasionally behind doors and tight walls, with no one but themselves to know or care what they are about, they degenerate into hotbeds of laziness and vice. Vastly more to do, keener competition with other fraternities on the outside, and keener criticism by sympathetic friends on the inside, are the obvious and available remedies. The problem is so simple

in a small college for men that there is no excuse for not having the entire student body comfortably housed in happy homes, with the wholesome stimulus of competition, so keen that every weak man is felt as a load his fellows have to carry, and every strong man is incited to put forth the best there is in him for the service and honor of his group.

The critic will doubtless object that this appeal to the student as a member of his fraternity is petty, transitory, accidental, arbitrary, fanciful, not to be compared in dignity, depth and breadth with appeals to him as an individual, or a member of the college, or a citizen of the country, or a son of God. To all such theoretical objections the sufficient pragmatic answer is that wherever faithfully and earnestly tried, this appeal to be a worthy member of the group of fellows with whom he now lives, and the larger group to which he always will belong, produces a degree of hard work, clean living, and social service which both the smaller and the larger appeals fail to produce, because the appeal to distinguish himself as an individual seems to him by comparison selfish and anti-social, and the appeal to the larger interests seems relatively remote and deferred.

In short, the fraternity appeal, where fraternity life is competitive, responsible, and public, works. Inasmuch as habits acquired in one context carry over into others, this socializing of the individual through the fraternity lays a firm foundation for good citizenship, wholesome family life, and serviceable Christianity. Living with and working for others as a loyal member of a beloved whole is the essence of righteousness, whether in chapter-house or city hall, whether in the home or the Kingdom of Heaven.

THE MORAL STATUS OF COLLEGE STUDENTS

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I

In discussing a question of this kind it is easy to forget the wide variety of conditions which are actually found in the American college to-day. It is easy to overlook the fact that in the academic year 1911-12 there were over 250,000 students registered in approximately 600 American collegiate institutions. Inevitably one thinks

of the college in which he himself grew up, or of the one or two institutions with which he has since been thrown. However it may have been a generation ago, to-day one can hardly speak of *the typical American college* in any very significant sense. Particularly is this true when one has regard to the social and moral atmosphere surrounding students. This ranges all the way from that characteristic of the cloistered and closely sheltered life in some of the smaller women's colleges to that of the almost wholly unsupervised forms of life in the great universities, the most extreme type perhaps being represented by some of the large state institutions where there are no dormitories. Evidently under such diverse conditions one may hazard generalizations only with hesitation.

Against certain obvious blunders which one is likely to make upon a superficial estimate of the discrepant conditions of life already referred to, a moderate amount of practical experience will serve to guard. For example, it does not follow that because elaborate and overt personal supervision is lacking in an institution, one must therefore expect to find lax morals and coarsened sensibilities. Vastly more depends upon the seriousness of purpose in the student class as a whole than on the presence or absence of any one of the external safeguards conventionally provided in many of our older institutions. Again, to discuss the problem of vice in its grosser forms in the American colleges taken *en masse* is a somewhat futile, not to say fatuous, undertaking because of the extreme variety of institutions already referred to, in some of which these moral shortcomings constitute a genuine problem, whereas in others they exist only as intermittent diseases obviously pathological and for the most part unrelated to the actual life of the average student.

The difficulties to which reference is made were brought to the author's notice with peculiar force in an attempt he made to secure an insight into the actual conditions in the matter of sexual morality in one of the New England colleges for men. Circumstantial statements concerning the vicious practices of considerable numbers of the undergraduate student body were made by persons of well-established reputation who purported to have evidence of an entirely reliable kind upon which their assertions rested. Upon visiting the institution in question, however, and upon discussing most explicitly with the college authorities the foundation of these reports, it appeared to be quite impossible to secure any local substantiation of them, or even to secure any acknowledgment of the

possibility that they had foundation. The informants first referred to were alumni of rival institutions and the view presented by them was the view commonly entertained by their fellow alumni. Just where the truth lay in this particular instance, the writer never succeeded in convincing himself. But he took gravely to heart the implied lesson that the moral shortcomings of a student community often appear very differently to those who live inside the community and to those who know them only by more indirect repute. We meet here therefore not only with one of the situations in which the actual conditions in the American colleges possibly differ somewhat widely, but also with concrete evidence of the extreme difficulty of obtaining intelligent and unbiased information.

The efforts which have been made by one or two investigators to secure by *questionnaire* methods statistical evidence upon moral conditions among American college students, have not seemed to the writer particularly illuminating as to actual moral conditions. They have elicited a good deal of interesting evidence as to the supposed basis of certain highly reflective moral judgments, but they do not seem to convey any very unequivocal evidence as to actual moral practices. They proceed by setting up certain typical situations often in the nature of a dilemma upon which comment is invited as to what in such cases constitutes right action. The writer has accordingly fallen back on an analysis of certain features of the general situation as they appeal to him on the basis of his own contact with college life.

II

Obviously the moral problems which confront students are in large measure simply those which belong to human life in all its forms. Courage, honesty, temperance, and purity are qualities which are called for perhaps neither more nor less in student life than in other social relations faced by the average young person. There are, however, certain peculiar situations whose importance, if not created by student life, are at least magnified by it. For example, the obligation to be honest in financial transactions appears under student conditions in the peculiar form of honesty in the conduct of class work, particularly examinations. Naturally the honesty called for is morally not different from that demanded of one who borrows money, or one who undertakes to render a particular service in return for pay. But the peculiar atmosphere incident to college life often gives an altogether distorted perspective to this special relationship between student and teacher.

Similarly we find a moral situation created by intercollegiate athletics in which the moral judgments of boys otherwise perfectly frank and straightforward are distorted and deranged in the most amazing fashion. These aberrations concern not only the actual conduct of games, but also the entire conception of athletics and their function in student life. The boy who would scorn to take an unfair advantage of you in a business transaction will cut the bases in a ball game, provided he thinks the umpire is not looking, and if successful, will be applauded for his acumen not only by his own conscience but by his team mates and the horde of cheering alumni in the bleachers.

In the same fashion students will connive at falsification of records of amateur status and will themselves indulge in the falsification of facts, when in any ordinary matter one could rely upon their sworn word implicitly. How shall we explain those anomalies that students whose rectitude in other relations would never be called in question find it possible to countenance and participate in practices which the not over-scrupulous conscience of everyday life could by no stretch of the imagination designate honest?

These curious double standards of morality are often commented upon as though they were unique to student life. Certainly they constitute an odd blemish on the surface of moral natures from other points of view often strikingly fine and transparent. But let it not be supposed that the double standard is an invention of the undergraduate academic mind. The so-called double standard in the matters of sex is at least as old as the patriarchal system, and the business world is honeycombed with analogous practices. It is notorious that a group of business men organized as a board will permit their hirelings to pursue courses no one of them personally would tolerate or indulge in. Nor is it to be forgotten that in the matter of tax returns many an individual whose sense of honor will permit no slightest dereliction in ordinary human affairs will make returns which, however equitable in terms of the entire tax list, are certainly hard to justify purely in terms of veracity. The striking thing about the undergraduate situation is not that it involves double standards, but that the double standards attach to the particular issues which they actually involve. This it is which should give us pause and stimulate our scrutiny. Just why is it that the tension between student and instructor should lead to dishonesty where other forms of tension are safely withstood? How has it come to pass that ideals of athletic rectitude have become so lax? Can these conditions have been brought about in the full

light of day? The undergraduate mind is quite able to distinguish black from white, and does so with promptitude and frankness when once the contrast is presented to his notice. Why is it then that these particular contrasts so frequently escape his observation?

Again, we find in the student microcosm a replica of the larger social world outside, but with certain of the features of that world exaggerated, painted in more vivid colors, set in a more vivid scene. In ordinary social relations there is inevitably a call for fairness and straightforwardness. The college fraternity, the club, college politics, the social castes which honeycomb even the most democratic college, offer endless opportunities for a peculiarly pungent form of snub and for a peculiarly exhilarating type of recognition which makes it possible for these qualities of social fair play or unfair play to bring prompt and vital returns. The moral situation created is, as contrasted with the corresponding situation in the outside world, telescoped, as it were, on itself, so that one has compacted into a brief space of time experiences which in the outside world may well cover a much longer period. In the outer world the climber who fails to succeed in the first season may by pertinacity arrive in the second or third. The freshman who fails to make a college fraternity in the first few weeks of his college life is highly unlikely ever to arrive at all, so far as concerns that particular sort of social recognition. To such a youth the snub of an influential upper classman may carry consequences relatively far more fatal in their effects than any snub which can be imposed upon the climber of the outside social order by the watch-dogs of its aristocratic strongholds. In this regard too, therefore, the moral world of the college community possesses peculiarities which mark it off in practical ways from the world round about, however deeply united in the last analysis are the moral traits indigenous to the two.

III

In the ordinary walks of life we find moral tension and instability either where old ideals and usages are going to pieces under the pressure occasioned by their irrelevancy, or inadequacy to meet current conditions, or where new ideals are not yet firmly established. The observance of Sunday as a day reserved for the cultivation of purely religious interests may illustrate the case of an ideal in process of disintegration. Many persons who intellectually approve of the increased secularizing of Sunday are by virtue of lifelong habit made uncomfortable by contact with the

process. Others who still cling to the sacred character of the day are nevertheless much more prone to indulge or condone violations of its old-fashioned observance than they would have been a generation ago. The conception of public office as a public trust may be said to represent a moral ideal still in process of development. It is difficult any longer in American political life to regard office purely from the spoilsman's point of view. To be sure, many an office holder slips back into this attitude on slight provocation, but on the whole in the more important offices a pretence at the other principle is already all but compulsory for one who proposes to remain in official position of a political kind.

The easy virtue of many students in matters of class room honesty is largely a case of the kind just illustrated; i. e., a case where the moral ideal has not yet gotten itself unequivocally established. Just as soon as the actual ethics of the situation is carefully examined by the leaders of student opinion, just so soon does connivance at dishonesty and its ready condoning tend to disappear. Of course occasional spineless individuals will always yield to temptation when the pressure becomes severe enough. But over and over again in American college life it has been shown that moral education in this matter is feasible and that it results in a raising of the moral level of the student body, so far as concerns this special issue, to a point entirely comparable with the general level of financial honesty in the community at large.

The issue is always more acute when the conduct of instruction is such as to seem to the student unfair. You never can get the student to regard himself as necessarily the passive victim of any demands an instructor may see fit to make upon him. Similarly, if the student feels that the instructor distrusts him and proposes to throw about him every possible preventive of cheating, the combative and sporting instincts are stimulated in a way which often renders the student quite oblivious to any niceties of morals involved in the case. If he can, he will gladly beat such an instructor at his own game.

Again, much of this form of student dishonesty has its origin in a feeling that class room relations are not ethically altogether serious. The whole situation, if not comparable with a game, is at least felt to be in some measure artificial. Student and instructor often fail, especially in large classes, to set up any genuinely human contact with one another. The student feels that he is dealing with a somewhat depersonalized authority, much as one does in contact with a railroad corporation. The relaxation of the moral

muscles under these conditions is notorious. There is a belief that the corporation stands ready to take advantage of the patron if it gets a chance, and the patron gladly welcomes an opportunity to retaliate in kind. There is something of this same temper in the case of many college communities, and especially perhaps in the very large ones, where the individual feels himself a very insignificant element in the entire situation and where intimate contact with instructors is inevitably infrequent and remote.

The case of honesty in athletics represents a similar situation, complicated, however, by the influence of professionalized sports. Victory and not the game is the main interest. Umpires and referees are employed not simply to decide moot points where honest opinion may well differ, but quite as much to prevent the intentional breach of the rules. In a professional baseball game the player who failed to take advantage of an unseen opportunity to cheat would commonly be regarded as a fool, if not as a knave. If a batter can interfere with a catcher without attracting the umpire's notice, he is likely to do it. The ethics of the game does not condemn him. The umpire is supposed to prevent such malpractice and its employment is not felt to be *per se* reprehensible. To call it immoral is therefore beside the mark. But in so far as the spirit it reflects is taken up into general ideals of amateur sport, it inevitably tends to demoralize the entire conception of sport as a contest of skill between gentlemen, each of whom is bound by all the ethics of self-respect and fair play to see that his opponent gets absolutely just treatment. Indeed, the finer ethics of such sport requires that in case of slightest doubt one's opponent be given instantly any advantage which may be in question. The exigencies of professional sport have made it necessary for the umpire to decide on matters of fact which the players are often incompetent to pass upon. But with the delegation of this function has come, unhappily, the delegating of moral responsibility too, and as a consequence we now have it accepted as a perfectly fair practice to break the rules if one can.

Here, then, we find imported into student life through intercollegiate athletics a code which is accepted as moral simply because it has been rendered familiar in professional sport. The rules of the game are not thought of as morally binding in and of themselves, but only as enforced by an umpire. By this process all individual responsibility is shunted onto official shoulders and the player feels free to gain any advantage he may.

It is to be hoped that we can awaken our student conscience to the actual moral issues here involved. The unfairness of hooting

at a rival team as a method of disconcerting the players has now gained considerable recognition and we should not despair of an educational campaign directed to the other aspects of sportsmanlike morals, such as those just under consideration.

One of the best instances of the effects on morals of unstable standards is afforded by the problem of technical amateurism. The wisdom of much academic legislation on this matter may well be called in question, but we are interested in the facts as they bear on general moral conditions rather than in the merits of any special rule. Broadly speaking, then, amateurism has been defined in such a way as to render ineligible for most college teams any boy who has ever in any way used his athletic skill for gain, whether by competing for money prizes, or by accepting pay as a member of a team, or by coaching for pay.

The average undergraduate has held that there is no equity in preventing an athlete from using his skill to his own pecuniary advantage when the *scholar* is allowed to employ *his* talents in financially profitable ways without losing caste or privileges. Accordingly under these circumstances we find boys, when called upon by college authorities to make declarations, repeatedly perjuring themselves and condoning perjury in others. The nominal justification for such perjury is generally found in the alleged unfairness of the rules to which the athlete is subjected. The argument runs as follows: "You subject me against my will to a rule which all my friends feel, as I do, to be intrinsically unjust. I can only protect myself by perjury. I do not like perjury, but you offer me a choice between evils and I choose that which I consider the less."

Here we have the typical instance of moral tension due to conflict of ideals. Justice and veracity are here opposed to one another. That the student so often decides to his own selfish advantage in favor of what he regards as justice should not blind us to the genuineness of the struggle. The widespread tendency among college athletes makes it clear that we are not here dealing with sporadic instances of individual weakness. The matter involves a fundamental clash of moral ideals and must be faced as such. Certainly the price we are now paying for a nominal maintenance of athletic amateurism defined primarily in financial terms is utterly unreasonable. College authorities are at this point squarely facing an obligation either to alter the present standards or to enter energetically on a campaign of education. Some of us believe that both courses are desirable.

One element of student morals which bears on college conditions in general warrants some further comment. We regard the

peculiar moral quality of contemporary American life as most characteristically reflected in the keen sense of responsibility for general social and industrial conditions. We speak of "civic conscience" of the duty to safeguard conditions of life and labor, as typical of the great political movements of the day. We say that political issues are now largely moral issues, running out into economic and industrial affairs and touching the ethical side of life through social organization. Our colleges are said to be strangely oblivious to much of this movement and students in particular are alleged to be grotesquely ignorant of current political problems and conditions. To be sure, when a presidential campaign comes along there is for a time an outbreak of transitory and somewhat superficial interest. But fundamentally, it is asserted, college communities are not only conservative in all matters of social reform; they are for the most part strangely unaffected by many of the issues, curiously aloof from the poignant struggle going on outside.

Without inquiring into the responsibility for these circumstances so far as they are justly described in this way, it is to be noted that in the degree to which there is this remoteness from the constructive forces at work in the outside world there is also an inevitable tendency to magnify the importance of the issues peculiar to the student community itself. If one has no keen sense of the radical changes going forward in society at large, it is not strange that the more trifling issues of one's own social surroundings should seem of grave significance.

The writer believes that the alleged obliviousness of college communities to the larger social movements of the day is rapidly passing away and that in urban institutions at least it has already largely vanished. But the tendency of the college community toward insularity, its disposition to become exclusively absorbed in itself is undoubtedly real and when not successfully combated it leads to moral pettiness and provincialism, with all the limitations therewith implicated. The situation is certainly of sufficient consequence to warrant a very definite policy on the part of college authorities, designed to preserve in the student community a balanced outlook upon the somewhat circumscribed life inside the college walls and the larger currents flowing all about it in the social world outside.

IV

When one turns to the individual student one is apt to be struck by the somewhat sheep-like conformity to type which on the

average he seems to represent. Striking as is his loyalty to every current eccentricity of dress, whether this be the creased trouser, the rolled-up sleeve, or the mackinaw coat, still more striking is his allegiance to the moral standards of his set. College traditions born yesterday are hoary with age to-morrow, and to flout them is the unthinkable and intolerable crime. To say that the average student is moderately young and that he lives in a large group is perhaps to give an adequate explanation of this fact, for he is at a peculiarly suggestible age and the influence of the crowd is imperious at all ages. Whatever the explanation, the fact must strike all observers of group life as one of the conditions which we have to face and through which we have to work. Taken at its face value in purely moral terms, at first sight it appears to be a limitation pure and simple; but when one remarks that it carries with it as a corollary the possibilities of successful leadership, one sees that it is not wholly evil. In so far as the behavior of the undergraduate youth is unreflective and ganglike in character, it has of course little or no really moral value. But this very circumstance itself exposes the youth to the stimulating tonic of real leadership, which if it be of a genuinely fine kind, as often happens, may result in arousing him in ways which his own initiative would never have permitted. While it is true, then, that the general tide of undergraduate morality never rises much above the level of the purely traditional, it is nevertheless always plastic and modifiable under the stimulation of real leadership to a degree generally unknown in the outside world. This leadership may be found in the student body itself or it may be found in the faculty; but wherever it appears, if it has the really human touch, it is sure to gain a response which in promptness and sincerity is rarely equaled in non-academic circles.

On the whole, too, there seems every reason to believe that, however conformable to tradition the moral status of any given college community is, college students, taken as a group, represent a distinctly higher level of moral vitality than any corresponding group of young persons outside these institutions. It would be humiliating if this were not true, and certainly the statements implying the contrary, which are not unfamiliar, have no substantial foundation on which to rest, if one is thinking of the ordinary human virtues. Contact with the rougher and less considerate world of affairs may lead an occasional young person to a more sensitive appreciation of common human needs and of the commoner forms of human suffering and distress than is ordinarily possible to the college student; but taking them "by and large" there

is no group from which unselfish and altruistic appeals gain so prompt and generous a response, no group in which vital human interests are more quickly appreciated, none in which the fundamental sense of fair play can be counted on more uniformly than in the college group.

The upshot of the whole matter, in the writer's opinion, is found in the obligation of college faculties to face frankly and courageously the moral weaknesses of their own student communities, whatever these weaknesses may be, to study their causes and devise educational means for their eradication. Students themselves are more than ready to co-operate in such undertakings. Indeed, instances are rather frequent in which the initiative for the correction of moral ailments has come from the students and been more or less forced upon a lethargic faculty.

Two not infrequent attitudes of mind are wholly intolerable and indefensible. The one consists in the complacent assertion that the student morality is ideal and requires no improvement. There may be communities in which such a view is justified, but the writer has never encountered them. Certainly the dry rot of moral self-satisfaction is far commoner than any evidences of a moral millenium. The other position consists in the pessimistic and cynical disbelief in any possibility of material progress.

The first position is typified by the authorities of certain small rural institutions where the seeming possibility of pursuing vicious practices without public notoriety is accepted as a guarantee of faultless morals. The frail support upon which this doctrine sometimes rests has been painfully demonstrated more than once by the scandals which have shocked the torpid complacency of college authorities into violent and often ill-advised spasms of reform.

The other position is represented by the persistent indifference of certain college faculties to cheating by students in class work. The fact is recognized but accepted as inevitable. If it be inevitable, it should certainly be taken as proof that something is fundamentally wrong in the conditions. No moral turpitude is inevitable among masses of persons as groups, unless they are compelled to live amid ethically impossible surroundings. If it be convinced that the conditions under which its teachers and students meet are such as to insure deceit on the part of the students, it behooves every college faculty to change those conditions fundamentally. If the fault be not in the conditions, then the only and obvious alternative is the education of the student leaders and through them the rank and file.

In the writer's judgment almost all cases of low ideals concerning class room cheating are capable of treatment in the second way, i. e., by education plus a moderate amount of change in general conditions. On the other hand, such dishonesty as connects itself with athletics and amateurism in his judgment is largely due to morally impossible conditions in the athletic system. Until these conditions are corrected, education of opinion alone is likely to be very meagerly successful.

Indeed, one may not expect that any procedure whatever will bring and permanently establish the moral millenium. New forms of moral problem necessarily accompany the development of academic life just as they accompany the evolution of political and industrial organization. But we can certainly set going and keep in operation agencies for the active and persistent scrutinizing of new issues as they arise; we can come to regard the moral education of our students as requiring just as effectively organized endeavor as that now given to the supervision of our purely intellectual and purely physical education. This labor we have generally unloaded onto religious or quasi-religious organizations. Part of it such organizations are no doubt peculiarly fitted to deal with. But other parts of it, and these concern such issues as we have raised, the college itself ought to face, and face with a full sense of its obligation to rest content with nothing short of substantial success.

CHARACTER AND CULTURE

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"Should all the subjects of the curriculum aim at character formation or at scholarship?" The question is an old one. Aristotle stated it clearly in these words: "Mankind are by no means agreed about the things to be taught whether we look to virtue or the best of life. Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should succeed—should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training; all three opinions have been entertained."

In 1853 in a letter on Public Education to Governor Manning of South Carolina, Dr. James H. Thornwell also faced this ques-

tion, and stated his conclusion in sentences that still tingle with his moral energy: "The selection of studies must be made, not with reference to the comparative importance of their matter, or the practical value of the knowledge, but with reference to their influence in unfolding and strengthening the powers of the mind; as the end is to improve the mind, the fitness for the end is the prime consideration. 'As knowledge,' says Sir William Hamilton, 'is only valuable as it exercises, and by this exercise develops and invigorates the mind, so a university, in its liberal faculty, should especially prefer these objects of study which call forth the strongest and most unexclusive energy of thought, and so teach them too, that this energy shall be most fully elicited in the student.' . . . It has nothing directly to do with the uses of knowledge. Its business is with minds, and it employs science only as an instrument for the improvement and perfection of the mind. With it the habit of sound thinking is more than a thousand thoughts."

This inquiry assumed so large a place in the thinking of Dr. Tucker that he stated the problem in even more striking sentences: "If we should make a careful assessment of the present moral values in the subject-matter of education, we should be surprised, I think, to see how large has been the diversion or decline of these values. I refer, of course, to subjects and the mode of their treatment. The old discipline, which held the Hebrew literature with its elemental righteousness, so much of science as could be classified under natural theology, and a philosophy which vexed itself with the problems of human destiny, was a discipline prosecuted under the very sanction or religion. But when the transfer was made in literature to the classics, and when the sciences began to be applied, and when the end of philosophy changed in part with the change of data, the subject-matter of the higher education ceased to be religiously ethical. We have been singularly unconscious of the change. Under changes in form we have kept the same sentiment. Culture has become with us a kind of morality. So long as the old discipline kept its associations and its methods and gave us consistent results, we asked few questions about the moral content of teaching, and therefore made no comparison of values. In fact, we have silently abandoned the idea that the chief ethical value of college instruction lies in the curriculum. The reservations which we make in behalf of certain distinctly ethical or semi-religious subjects, are too few to bear the weight of the moral obligation which the higher education ought to assume."

THE QUESTION NOT SIMPLE

The question, "Should all the subjects of the curriculum aim at character or at scholarship," cannot be answered by "Yes" or "No." The aim of education is not so simple and is not exhausted by either one of the alternatives suggested. The right ideal embraces both character and scholarship. The moral and intellectual elements in education are related as the vine to the branch. Or, as Thoreau inquires, "How shall we have a harvest of thought, unless we have a sowing of character?" To be sure, there have been many instances of thinkers like Goethe, in whom the intellect seemed to be divorced from conscience. Rousseau was certainly not lacking in brilliancy of literary style, suggestiveness and contagious influence as an author; and yet, "he lived a life somewhat less clean than that of an ordinary beast." Such anomalies as these, however, only tend to bring out anew the real aim of modern education, namely, "mental character, not simply brain power, not simply conscience, but character informed and developed by the trained mind." In the educational process, character and culture are not related as cause and effect, but as interacting forces achieving the goal of manhood — a sound mind and a sound character in a sound body.

THE MODERN CURRICULUM SOCIAL

The center of gravity of curriculum has undoubtedly shifted. Courses in Christian Ethics, Moral Philosophy, the old Metaphysics and such works as Butler's Analogy have become more or less obsolete in modern colleges. While this is true, I am not prepared to say that the present curriculum is less ethical in either its content or outcome than the old one which it has displaced. If the former studies incited speculation as to ethics and religion, present studies in Science and Sociology relate the student vitally to nature and life. The old curriculum was abstract, the modern one human. The former studies addressed themselves to the contemplative faculties, while the latter make a strong appeal to the constructive mind of the modern world, busy with pressing problems such as the abolition of slavery, the working out of democracy, the slums of our great cities, child labor, a fair wage, better housing of the poor, white slavery, public health, and the carrying out of the Gospel to the heathen world. Although the curriculum to-day gives less place to refined theses as to certain remote ethical inquiries and re-

ligious dogmas, it is yet surcharged with social spirit and is rich in human interest that more than make up for any loss in formal instruction in the realm of morals. The spirit of democracy in disclosing the value of man, equality of opportunity, and the entire interdependence of all the members of society, has reacted helpfully upon the methods and aims of higher education. Education is no longer a blank cartridge; it takes definite aim. We have begun to use the school as the tool to achieve certain ends in nature and in human society. This redirection of the studies in a modern college is fraught with moral energies and purposes that more than compensate for the time formerly given in our classes to ethical and other religious discussions.

It is also to be remembered that in college life the curriculum is only one agency in the formation of character, perhaps not the chief one. The Young Men's Christian Association with all of its manifold activities, such as the Student Missionary Movement, the University social settlement, college athletics and student journalism, all of these tend to develop character in the individual by the actual exercise of the mind and heart in social service, in team work and in trying to influence public opinion. It is, after all, the will that we desire chiefly to energize ethically, for a main defect in education is its failure to train the will as effectually as it sharpens the intellect or refines the emotions. The life of the modern college with its curriculum dominantly scientific and social is, in my opinion, unquestionably more stimulating to manly endeavor in moral and civic causes than was in the old system the great body of formal precepts dealing with ethics and kindred subjects. With this conclusion President Tucker seems to express agreement in these words: "In the change, in such large degree, of the subject-matter of the higher education to subjects of immediate utility, the moral element seems to have been relegated to second place in modern education. There can be no doubt but that success is a word nearer to education than it used to be, and that duty is a more remote word. . . . The moral problem of education is how to get the thought of duty well set in the whole process of mental training. . . . I think that we are gaining, because we are coming to understand that the morality of the intellect is not altogether a question of the subject on which the intellect is exercised, and we are also learning that in so far as the subject is material to moral training, we have in the matter of modern education, subjects of the most vital concern to human life."

THE VIRTUE OF THOUGHT

We must not forget that accuracy and sincerity in thinking are a high form of virtue. President Pritchett is fond of showing that our country has on the whole suffered more from the lack of the ability to think straight than from any moral delinquency upon the part of public leaders. Physical Science teaches the student that he cannot doctor results. The mists that overhung the speculative problems of the old metaphysics have been partially dispelled by the tangible and demonstrable methods of the laboratory. We have certainly gained in clearness of vision and in appreciation of reality. We adapt new meaning to those words: "Ye shall know the truth and the truth shall make you free," The relation that reality sustains to freedom and well-being is becoming more patent as we come to see that life itself is a delicate adjustment to a changing environment. Does not the query of our subject resolve itself into the old, old question of Pilate: "What is truth?" Is not the moral as well as the mental found in its content? Is not truth the unity of thought and character?

THE MORAL VALUE OF EVOLUTION

The evolutionary philosophy which has given us an orderly conception of the world, and human experience, which has substituted growth for cataclysm in nature, and revolution in politics, which has heightened our reverence for God in his method of unfolding the acorn into the oak, is adding a structural element to modern education that is of the highest ethical value. While it may have dimmed somewhat supernatural agencies, it has tended to make divine the every-day processes in nature and life. It has revealed anew the immanence of Deity, the purposefulness of human life, and the directive power of man. As a result, the evolutionary view of the world and society has set free the energies of man's will, and has enriched the mind with creative impulses and ideals of divine import. We begin to realize that we are living in an unfinished world, that forces about us are plastic to the purposes of the human spirit, as the putty in the kindergarten takes shape from the fingers of the child; and that, in Goethe's phrase, "this means something to the capable." Evolution has reinforced Kant's view that the mind of man is not like the photographer's plate upon which the sun's penciled ray paints the picture of the universe, but that the

mind is itself the penciled ray, and the world without corresponds to the photographer's plate upon which the mind bodies forth its ideas and energies. In a word, man is becoming active, not passive, his energies are dynamic and his life is becoming purposeful in nature and in society. He is accordingly no longer a mere conformist in religion, politics or science. Every realm has had to capitulate to this new instinct of man for order and rationality and growth. Better far than any formal treatment of ethics is this surging spirit of life and social service which has entered constructively into all our college courses. Cobwebs are being swept away, but the verities stand revealed. As Emerson says, "We love the classics, not because they are antique, but because they are natural."

THE ETHICS OF PERSONALITY

If there is any alarm at the bearing of modern studies on the formation of character, does it not spring from the fact that specialization has brought forward the specialist instead of the teacher, whose personality glowed with a love of truth, sympathy with his students, enthusiasm for noble causes and devotion to high civic and spiritual ideals? Must we not attribute whatsoever of vibrant moral energy the old education displayed to the enkindling enthusiasm of the teachers' personality, rather than to any formal instruction given upon philosophy and religion? One may be a specialist in entomology, and yet not an inspiring companion and guide to the youth of our country. And please understand that I am not pleading for less specialization, but more manhood in the choice of those who make up the faculties of our colleges. Thomas Arnold, Louis Agassiz, Francis Wayland, and Mark Hopkins did not owe their moral primacy to the condition of the curriculum. There is no need of reviving the ancient question as to whether virtue can be taught, but we are all clear in our minds that for students, the personality of the teacher furnishes the incarnation of truth and virtue. With the young, ethical ideas become affirmative, not as abstractions, but as embodied in the character of parent and teacher, just as the sap exists in the tree. If the teacher has as much reverence for a physical fact as he has for a moral law or creed, if the teacher embraces within his sympathies the interests of mankind, if he loves righteousness as he loves truth, then neither character nor scholarship will suffer at his hands.

COLLEGE TRAINING FOR LIFE

THE SPECIAL COURSE ON SOCIAL LIVING

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The task of collegiate education is generally that of all education—to develop the interests and capabilities of the student in preparation for later life. Its specific character is its use of the mature powers of the mind; and, in distinction from the education given by the technical school, its breadth. It trains the student to work, but on the whole teaches studious method rather than the technique of particular vocations. It cultivates the spirit of play. And also—though this part of the task is not distinct from the others—it educates the social instincts and capacities, such as friendliness, sympathy, common effort, government, morality, religion. In this respect its business is to foster college citizenship, and its aim is to produce the best type of American citizen.

How shall the college most successfully accomplish this result? Certainly not by leaving social matters to the casual influences of the fraternity house and the athletic field, to college journalism, college politics and college vice. It is no exaggeration to say that in the past the college has almost entirely failed to take up the problem by its proper method, that of *instruction*. Generally speaking, it has permitted the student to pick up from various sources all kinds of misinformation, much of which has been harmful to himself and to the college. Of course for the most part we acquire our social education as we learn to walk, by practice rather than by theory; but however natural and desirable this may be, it remains true that the forces of reflective thought, of scholarship, and of wisdom, should be brought to bear upon the matter.

(a) In part, instruction will come through regular courses of study, especially those which deal with the origin, forms, and aims of society—courses in sociology, economics, and political science. As these, however, are concerned with society at large rather than with the immediate social interests of the college student, they necessarily fail to square with the problem. Such courses, I venture to say, should draw as frequently as possible from college material, but at best they will move on a different level.

(b) College officers, both of administration and of instruction, may discuss social topics in chapel, in student assemblies, in occasional lectures, and incidentally in their varied classes. Teach-

ers of "freshman English" have perhaps an especially good opportunity to inculcate sound ideas of college society by utilizing the literature of college life for purposes of critical discussion.

(c) The librarian may co-operate by collecting this literature and rendering it easily available. Such books as Briggs' "Routine and Ideals," "School, College and Character," "Girls and Education," Hyde's "The College Man and the College Woman," Jordan's "The Voice of the Scholar," "College and the Man," Harper's "The Trend in Higher Education," Butler's "The Meaning of Education," Canfield's "The College Student and his Problems," Thwing's "Within College Walls," "The College Woman," "History of Higher Education in America," Palmer's "The Teacher," Foster's "Administration of the College Curriculum," Wright's "From School to College," Birdseye's "Individual Training in our Colleges," Slosson's "Great American Universities," Corbin's "Which College for the Boy?" "An American at Oxford," Sheldon's "Student Life and Customs," Cooper's "Why Go to College?" These and others deal more or less intimately and helpfully with the social problems of the college. Many of them enter naturally into the student's "general reading," as their dog-eared condition plainly testifies.

(d) The curriculum may include a special course of instruction covering matters of social order as they appear in the college. There is a growing interest in this last mentioned method, and it is being applied in several colleges in different parts of the country. The writer has conducted such a course, now in its third year, and his experience has altogether served to confirm his faith that regular, systematic instruction is partially a solution of the problem.

The course extends through the year, and is required of all freshmen. About half of it is devoted to the curriculum, its history, aims, departments and appendages. The other half is distinctly concerned with the college as a social organism. The main topics considered are athletics, fraternities and sororities, college spirit, student government, co-education, college virtues and college vices, college religion. These are studied historically and in their present condition. The method is that of other expository courses—lectures, assigned readings, discussion, and the like. The guiding idea throughout is simply that of enabling the student to *understand* his social environment.

This last point is important. The method is distinctly not that of sermonizing or moralizing. The word "ought," if too fre-

quently used, speedily becomes a weary burden or an object of callous indifference, and it is especially unfruitful in a required course of study. Accordingly the aim of instruction is mainly to present the facts, which, by the way, are sufficiently interesting in themselves, and, so far as the course is concerned, to let the principle of ideo-motor action do its work unaided or unimpeded by categorical imperative or appeal to feelings. Of course there occasionally comes a favorable opportunity to point out the moral aspect of the facts, but for the most part the latter operate with their own active force. For example, if cowardly hazing is intolerable, the best thing to do is to show dispassionately just why the designation of cowardice is appropriate, to analyze and exhibit the real motives involved, to reveal the actual results and to suggest better ways of accomplishing the supposed results, *i.e.*, wiser ways of correcting bumptiousness. Similarly the inner workings of athletics and fraternity life need a relentless publicity more than any other remedy. If in all such matters we can *first produce an atmosphere of clear thinking*, we can *then appeal not to the individual but to the group*, to make its paths straight and to see that the errant brother walks therein. If the facts are known, the appeal will receive fair consideration. Accordingly it is the business of the course of study to create this clear atmosphere. There are plenty of other opportunities for the working of the social, moral, religious, and generally the more emotional motives in such matters.

Presenting the facts means, however, presenting them in the light of scientific principles. Facts gain cogency when viewed as illustrations of historical, psychological and sociological laws; and the college student should be made to understand from the start that the college is not in the least isolated from the laws of nature and human society, but is inevitably subject to these. Thus certain performances need to be considered as phenomena of mob psychology, and others as the working of profoundly valuable social instincts. "College spirit" that is sheer froth and noise may be distinguished from that which is strong and progressive by bringing into view the sound ideals of group loyalty. Broad views and scientific precision make the student's actions maturely superior to grown-up childishness. Generally speaking, we take ourselves more seriously when we realize our wider connections and profounder responsibilities.

It hardly need be said that *free discussion* is requisite. The student likes to talk about his social interests. He expresses himself with assurance and point, even though with prejudice, in his

casual conversation with his fellows. This, indeed, is largely the way in which he forms his opinions, and hence it is desirable that he should do it under proper conditions of instruction. Desirable also is the task of *investigating* some feature of college life, for example, student government, by working through the literature of the subject, compiling the significant facts, and presenting one's own conclusions. Here again is the method of forming a scholarly and impartial, as opposed to a narrow and prejudiced, opinion.

The best evidence of the value of such a course is found in the testimony of the students themselves. "I know, for my part," says one, "that no other factor in my first year did so much toward making me understand and getting me *into* the purpose and spirit of the college as did this course." And another: "I find that the course gave me a basis on which to form my judgments in certain college questions. It seems to me to be the best possible plan for a college to adopt in order to give its students the right attitude and spirit." A third: "The discussion of various college interests opened my eyes to ways of considering a question and gave me many suggestions that have helped me in voting in the student body." These are illustrations of a large number of expressions of personal appreciation. The instructor's estimate, though not so reliable, is certainly favorable.

Certain limitations of the method should be noted, however. Some students come to college with pestilently wrong ideas and with bad, even vicious, social habits. In such cases methods of instruction may largely fail unless re-enforced by stern administrative discipline. It is of course too much to expect that a thoroughly warped and obstinate will should be straightened simply by rational persuasion. One who, in the face of enlightenment, persistently prefers social misdoing should be treated otherwise. This sort of obstacle is all the more formidable if the recalcitrant finds sympathy and encouragement among his own kind, or if there is, on the part of some of his teachers, a sentiment openly adverse to such a method as is here recommended. It is hard, for instance, to eradicate college caste or college vice if it is well known that certain of the authorities informally countenance or surreptitiously practice it. If systematic instruction in social living is to be effective it must be supported by a considerable unanimity of sentiment on the part of the faculty and the administrative officers. In the writer's experience the most serious difficulty has been caused by the disaffection of a few. On the other hand, the cordial support given by the large majority has been of the greatest value.

SOCIAL FOCUS OF COLLEGE STUDIES

TO WHAT EXTENT DO THE SUBJECTS PURSUED DURING THE FOUR YEARS OF THE COLLEGE COURSE SHOW A TENDENCY TO- WARD A SOCIAL FOCUS? AN INVESTIGATION OF THE PROGRAMS OF STUDENTS IN ONE COLLEGE

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A few years ago, when the Oberlin College faculty was engaged in the difficult task of revising the list of subjects to be required of all students, it became apparent that no one had any really definite knowledge as to the extent to which the students of any graduating class had elected work in the several departments, or whether on the whole, student programs showed undue scattering of attention or undue concentration. At that time the writer, with the assistance of the college officers, accordingly made a statistical study of the work of the class of 1910. A part of the results of that investigation have been used in the present paper, and to them have been added some of the results of an analysis of the work of the classes of 1900 and 1914, tabulated record of whose total work was furnished by the college Registrar. Anything like adequate presentation and explanation of the results of these two investigations would require twice the time at our disposal. All we can do, therefore, is to give the most salient features of the data and a broad summary of the results and the conclusions we may arrive at, if any.

Both the term "social focus" and the term "social subjects" are capable of either broad or narrow construction. But by social focus in student programs the writer means the centering of the student's aim in social service—in the broad and large sense—and a large if not preponderant choice of courses which all will agree bear more or less directly upon the explanation of social relations and social problems. Obviously no sharp line of distinction can be drawn. Even a course in mathematics, or in biometrics, may have a direct social application; but we may agree perhaps that mathematics, or language, or science courses in general do not have such direct bearing. We take it for granted that practically all courses

in economics and sociology, political science, and education are social in the direct and specific sense. So also are certain Bible courses, but not all, and most but not all history courses. From other departments we may single out certain courses which are certainly social in direction, and we give later certain information concerning such courses. But on the whole the safest criterion of the existence and intensity of a social motive in student programs is the number of students taking work, and the amount of work taken, in the social science departments.

We shall accordingly make comparisons between the social sciences and certain other subjects, first, as to the number and percentage of students taking the work; secondly, as to the absolute and relative amount of work taken in each subject, and, thirdly, between the kind and amount of work taken by men and by women. Our data enable us also to compare the three classes to see whether any appreciable tendency toward an extension of the social motive in student programs exists. The complete analysis of the data shows the number and percentage of both men and women taking work in each subject in the curriculum in each of the three classes, and similar statistics as to the amount of work taken. The relative position of economics, sociology, and the other social sciences shows best in the complete tables. To save time, however, we give comparisons only between what we have classified as the social subjects and two other groups—science and language. Some difference of opinion may legitimately exist as to where English literature should be classified, but we have put it under the social subjects. It is on the borderland. We have not included it in the totals for history and the social sciences, but have included education in that group, as it now seems to have a more intimate relation to sociology than to psychology and philosophy.

We give first tables showing the number and percentage of students in each class taking work, at some time in their college course in Oberlin, in selected subjects, classified as just indicated. It should be noted perhaps before turning to these tables that Bible, philosophy, psychology, and English composition are required of all students. Mathematics was also required of practically all students in these classes, although it is now an alternative requirement for Freshmen, with an ancient language. Every student must also take a year in some science, a year in French or German, and a year in either economics, political science, or history. This last require-

ment was enacted in 1910, but is only nominal, since no student of the class of 1900 failed to meet it voluntarily and only seven in the class of 1910. With this explanation we may proceed.

TABLE 1.—*Number and percentage of students taking work in certain subjects, class of 1900. (Graduates 72; 34 men and 38 women.)*

Subject	Men		Women		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
Social subjects —						
Economics and sociology	34	100.0	34	89.5	68	94.4
Political science.....	24	70.6	8	21.0	32	44.5
Education.....	3	8.8	3	7.9	6	8.7
History.....	29	85.3	37	93.4	66	91.7
English literature.....	31	91.3	34	89.5	65	90.3
Language —						
French.....	29	85.3	31	81.5	60	83.3
German.....	31	91.3	38	100.0	69	96.8
Latin.....	32	94.1	36	94.8	68	94.4
Greek.....	26	76.4	22	57.9	48	67.7
Science —						
Botany.....	21	61.7	30	78.9	51	70.9
Zoology.....	17	50.0	31	81.5	48	66.7
Anatomy, physiology and hygiene.....	10	29.4	16	42.1	26	36.2
Chemistry.....	32	94.1	38	100.0	70	97.2
Physics.....	15	44.0	15	39.5	30	41.7
Geology.....	21	61.7	22	57.9	43	59.8

In 1900, it will be seen, every man took either economics or sociology, and nine-tenths of the women took one or the other. Reference to the catalogue shows, however, that many students took only two or three semester hours in this field. History and English literature rank high, but practically no work in education is given, and political science in the full table ranks fifteenth—below most of the sciences and all the languages except Spanish. There was no separate political science department in those days. One would say that fifteen years ago the students gave attention to the social sciences in about the same way they did to other subjects. Comparisons for that time are likely, however, to be somewhat misleading, because the curriculum was so much less broad and rich than now that a student practically had to take something in nearly every department to make up his 120 hours for graduation.

Table 2 is for the class of 1910.

TABLE 2.—*Number and percentage of students taking work in certain subjects, class of 1910. (Graduates 147; 69 men and 78 women.)*

Subject	Men		Women		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
Social subjects —						
Economics and sociology	60	86.9	48	61.5	108	73.5
Political science.....	43	62.3	10	12.8	53	36.0
Education.....	33	47.8	63	80.8	96	65.3
History.....	59	85.5	66	84.5	125	85.0
English literature.....	61	88.4	75	96.7	136	92.5
Language —						
French.....	46	66.6	59	75.7	105	71.4
German.....	45	65.5	48	61.5	93	63.9
Latin.....	35	50.7	53	68.0	88	61.2
Greek.....	25	36.2	18	23.1	43	29.2
Science —						
Botany.....	28	40.5	30	36.0	58	39.4
Zoölogy.....	41	58.0	39	50.0	80	54.4
Anatomy, physiology and hygiene.....	15	21.7	20	25.6	35	23.9
Chemistry.....	59	85.5	67	85.6	126	85.7
Physics*.....	23	33.3	6	7.7	29	19.7
Geology.....	22	32.0	8	10.2	30	20.4

* Includes a few students in astronomy.

In the class of 1910, it appears, more men took economics than any other subject except English literature, which since 1900 has leaped from sixth to first place in favor as an elective. In the years following 1900 there was a falling off in the percentage of students taking economics, as well as many other subjects, and the department had not yet recovered in 1910 the percentages of 1900, although it ranked fourth in favor with the class of 1910, as against third with the class of 1900. History had in the meantime taken third place. Education has taken a remarkable leap, and in the class of 1910 reaches a high water mark, from which it recedes after the establishment of the major system in 1910. Near half the men and four-fifths of the women took courses in education in the class of 1910. Political science also shows remarkable growth, although it is significant that only ten women out of the seventy-eight in the class of 1910 venture to enter a class on the government of their country. The fact that so few women, until very recent years, elected political science was due partly to tradition and partly to

the non-cordial attitude of political science teachers toward women in their classes. On the whole, while the social sciences have made gains between 1900 and 1910, we cannot say that the showing of the class of 1910 in its elections in this field is very satisfactory. The women, especially, are still evidently wedded to language study and individual culture.

The data for the class of 1914 come next. While the class has not yet left college the registration is complete and the total work of the class in each subject is shown.

TABLE 3.—*Number and percentage of the students taking work in certain subjects, class of 1914.* (Graduates 154; 73 men and 81 women.)

Subject	Men		Women		Total	
	No.	Per Cent	No.	Per Cent	No.	Per Cent
Social subjects —						
Economics and sociology	63	86.3	69	85.2	132	85.8
Political science.....	57	78.0	27	33.4	84	54.6
Education.....	52	34.3	47	58.0	72	46.8
History.....	57	78.2	63	77.7	120	78.0
English Literature.....	57	78.2	77	95.1	134	87.0
Language —						
French.....	47	64.4	56	69.1	103	67.9
German.....	54	74.0	61	75.4	115	74.6
Latin.....	20	27.4	46	56.8	66	42.8
Greek.....	13	17.8	17	21.0	30	19.5
Science —						
Botany.....	37	50.7	37	45.7	74	48.0
Zoölogy.....	41	56.2	42	51.8	83	53.9
Anatomy, physiology and hygiene.....	19	26.0	30	37.0	49	31.8
Chemistry.....	59	81.0	57	70.4	116	75.4
Physics.....	11	15.1	3	3.7	14	9.1
Geology.....	30	41.1	7	8.6	37	24.0

With the class of 1914 English literature still leads, with economics and sociology a close second. History has dropped to fourth place, being surpassed by physical training, in which there is now very heavy election on account of the very fine three years' vocational course developed by Drs. Leonard and Hanna. More men now take economics and sociology than any other elective subject, and with the women it stands second only to English literature. Political science again shows remarkable gain. The stu-

dents have now partially awakened to the importance of this field. It is worthy of note that one-third of the women in this class have had work in government; it is still a matter of regret, however, that so many future voters of both sexes neglect this study. Education shows a marked falling off, which is due entirely to the institution of the major system. Not enough work in education is offered to constitute a major, and the tendency thus far has been for the students to neglect to some extent those few subjects in which it is not possible to take a major. This is all the more to be regretted when we know that fully sixty per cent of this class will probably go into teaching at least temporarily. One hates to think of the helpless high school students there are in this country who each year are subjected to the tender mercies of callow college graduates innocent of the slightest introduction to educational theory or to class room management and the common sense of high school pedagogics. Some change here will be forced by the pending action of the Ohio legislature requiring at least a year of study in education courses before the candidate can secure a certificate to teach in Ohio schools.

On the whole, so far as the percentage of students taking work in a given department may be taken as a criterion, and so far as we may take departments as a whole in judging what is and what is not "social," it seems that the students of the classes now graduating are giving the social subjects very large although still inadequate attention. In order, however, to get a somewhat closer measure, we have ventured to single out certain courses, which to us seem distinctly and directly social in their bearing. No sharp line can be drawn, and we mean to make no invidious distinctions. We have not included certain social courses, like elementary law, separately, because of the difficulty of getting data. Table 4 includes data for the class of 1914 only.

This table, unlike the preceding ones, includes certain required work, that in Bible, psychology, and philosophy. A few brief comments on some of the specific courses in the table may be made. By a regulation of the department of economics and sociology no student can take sociology who has not had some work in economics. A year of elementary or general economics is prerequisite to all other courses in the department. And this is a regulation which we believe should be enforced in every educational institution in this country. A knowledge of economic relations and forces is an indispensable foundation for all other social study of practical bearing on citizenship or intelligent social service of any kind. And one may say this

TABLE 4.—*Number and percentage of students taking work in certain departments and courses which have direct social bearing.*

	Men		Women		Total		Length of course in semester hours
	No.	Per Cent	No.	Per Cent	No.	Per Cent	
Economics and sociology...	63	86.3	69	85.3	132	85.8	
Elementary economics...	63	86.3	68	84.0	131	85.0	6
Social problems.....	28	38.3	37	45.7	65	42.2	6
Sociological theory.....	14	19.1	8	9.9	22	14.3	6
Political science.....	57	78.0	27	33.4	84	54.6	
American government...	56	76.6	27	33.4	83	53.9	6
Municipal government...	33	45.1	1	1.2	34	22.5	3
Education.....	25	34.3	47	58.0	72	46.8	
*Bible.....	73	100.0	81	100.0	154	100.0	
History.....	57	78.2	63	77.7	120	78.0	
*Psychology.....	73	100.0	81	100.0	154	100.0	
Genetic and abnormal...	9	12.3	16		25		3†
*Philosophy.....	73	100.0	81	100.0	154	100.0	
Ethics (elementary)....	46	63.0	50	61.8	96	62.4	3
Evolution of nineteenth century thought.....	5	6.8	8	9.9	13	8.4	6
Evolution of religion and comparative religion...	7	9.6	10	12.4	17	11.0	4‡
Evolution of morality...	9	12.3	4	4.9	13	8.4	6
English literature.....	57	78.2	77	95.1	134	87.0	
Victorian prose.....	21	27.5	30	37.1	51	34.1	6
English novel.....	3	4.1	8	9.9	11	7.1	6
Organic evolution.....							
Organic evolution (Botany 13).....	15	20.3	15	18.5	30	19.5	3

* Some work in this subject is required. † Two courses each 3 hours. ‡ Two courses each 4 hours.

without being accused of materialism. The social problems course deals with population, immigration, eugenics, infant mortality, marriage and divorce, the woman problem in all its phases, and the race problem—all big and living questions. The sociological theory is an advanced course for seniors. The titles of the other courses are self-explanatory. In only one or two places in the country, so far as the writer knows, have social science departments taken up the question of the standardization of courses and the problem of se-

curing some agreement as to what undergraduates should take as a minimum in social science. It will probably be received as a biased opinion, but we give it for what it is worth, namely, that every college graduate should have had a year in general economics and a year in the study of American government, followed by a course like the one just mentioned in social problems and one in municipal government. How far we fall short of this very low minimum is shown by the table. It is safe to say that less than half the men and practically none of the women who graduate from Oberlin College know anything about city government, and yet most of these men and women will sooner or later find themselves in cities, with the duty of intelligence in city problems upon their hands. So long as colleges continue on the easy-going faith that plenty of language and mathematics and philosophy make for efficient education, the fiction that "educated" people are the rightful moral and ethical leaders will continue to be the farce it has sometimes proved itself. Much more of interest will be found in the table, but time does not permit further comment.

A table prepared, but not reproduced here, shows the number of students who left college without taking certain subjects. We need not comment on omissions in the earlier classes, save to say that a lessening number fail to take the social sciences and a constantly decreasing percentage center their attention on language, especially Latin and Greek. But what shall we say of the theory and practice of college training which allows in a class of 154 students 22 to graduate without either economics or sociology, 70 with no study of government, save perhaps the pitifully formal study of civics in high school, 82 with no course in education, and 105 with no training in physiology and hygiene? To the mind of a mere economist, and who believes that emphasis on high ideals and on character building will not accomplish much in these days unless hitched to knowledge and thoughtful observation of the way society works, it seems that one of two things should be done if the college is not to fail in its greatest service, the preparation of men and women for intelligent and efficient citizenship in a democracy.

Lest someone say that the high school and the college should be considered as a unit, an opinion with which we agree, although they are not a unit yet, the following table is given, showing the number of students in the class of 1914 who never took certain subjects anywhere, either in college or in high school. It furnishes a fairly accurate index of the kind of emphasis our higher educational system gives to different fields.

TABLE 5.—*Number of students who never had certain subjects, either in college or in high school, class of 1914.* (Graduates 154; 73 men and 81 women.)

	Men	Women	Total
Economics or sociology.....	10	12	22
Political science or civics.....	14	44	58
Education.....	48	14	62
French.....	21	21	42
German.....	4	4	8
Greek.....	55	21	76
Botany.....	20	25	45
Zoölogy.....	27	35	62
Physiology, etc.....	29	27	56
Chemistry.....	1	10	11
Physics.....	5	12	17
Geology or physiography.....	18	29	47
Biology (of any kind).....	8	9	17
Art.....	34	30	64
Music.....	26	30	56

The foregoing discussion gives information only as to the number and percentage of students taking work in a given subject. It does not tell us how much work they took, and this is fully as important as the other. It is desirable to know the number of semester hours taken in each subject, and in certain groups of subjects, and also the average number of hours taken by each student. A semester hour is the equivalent of one recitation a week for a half year.

We give first the average number of hours taken in certain subjects in the three classes.

TABLE 6.—*Average number of hours taken in certain subjects by members of the three classes.* (The average is in each case based upon the number taking work in the subject, not on the total class membership.)

	1900	1910	1914
Economics and sociology.....	10.76	8.70	9.27
Political science.....	3.97	6.85	6.39
Education.....	4.60	3.95
History.....	7.01	9.45	8.34
English literature.....	7.61	13.83	11.48

Space does not permit of comparisons with other subjects. Suffice it to say that in 1914 English literature, German, French, Latin and Greek all rank above economics and sociology in the num-

ber of hours averaged by those taking the subject. This high ranking of the languages is due, however, in part to the fact that they are semi-requirements and that practically all the first and second year language courses are eight hours in length.

The following table (Table 7), for the class of 1914, men and women separately, indicates the average number of hours in certain *groups* of subjects, the averages being for all the men, all the women, and the whole class respectively.

TABLE 7.—Average number of hours taken in certain groups of subjects, class of 1914. (Averages based on the whole class membership.)

	Men	Women	Total
History and the social sciences.....	20.6	19.1	19.8
Social sciences alone*.....	14.3	12.4	13.6
Psychology and philosophy.....	8.9	8.8	8.8
English literature and composition.....	14.3	22.0	18.2
Foreign language.....	17.5	27.2	22.6
Modern language.....	12.9	18.0	15.9
Ancient language.....	3.9	9.2	6.7
Science and mathematics.....	29.9	20.4	25.0
Physical science.....	13.4	6.0	9.5
Biological science.....	9.0	7.1	8.0
Mathematics.....	7.4	7.4	7.4
Music and art.....	5.4	3.9	5.3

* Includes economics and sociology, political science, education.

The table will repay study. We can merely point out that it reveals what we should expect—that men on the average get more work than women in the social sciences, and in science and mathematics also, while women lead in language and in English literature. Twenty-five hours is the average for all students in mathematics and science, 22.6 hours in foreign language, and 19.8 hours in history and the social sciences. Men take more work in social science than in any other sub-group except physical science. It is significant that in the class of 1910 approximately one half the women took one third (40 hours or over) of their work in foreign language; in 1914 only one-quarter of the women were found to have taken one third of their work in foreign language. One fourth of the men in the class of 1914 took one third of their work in history and social science. Only four women had as much as forty hours in history and social science.

Table 8, following, presents a summary of the distribution of the total amount of work taken by each class among the different groups of subjects.

TABLE 8.— *Percentage distribution of the work taken by the classes of 1900, 1910, and 1914.*

MEN			
	1900	1910	1914
History and the social sciences.....	16.7	20.0	18.2
Philosophy and psychology.....	9.7	7.5	8.1
Bible.....	5.6	3.0	6.4
English literature and composition.....	10.9	14.2	12.5
Mathematics and science.....	23.8	26.3	26.4
Foreign language.....	27.7	21.3	15.4
Miscellaneous.....	5.6	7.7	13.0
	100.0	100.0	100.0
WOMEN			
History and the social sciences.....	9.8	14.4	16.4
Philosophy and psychology.....	9.4	6.7	7.5
Bible.....	5.3	2.7	4.8
English literature and composition.....	11.4	22.2	18.8
Mathematics and science.....	26.7	18.7	17.6
Foreign language.....	32.4	27.1	23.4
Miscellaneous.....	...	8.2	11.5
	100.0	100.0	100.0
TOTAL			
History and the social sciences.....	13.1	16.9	17.2
Philosophy and psychology.....	9.5	7.1	7.8
Bible.....	5.5	2.8	5.6
English literature and composition.....	11.1	18.8	15.9
Mathematics and science.....	25.5	22.3	21.7
Foreign language.....	30.3	24.1	19.6
Miscellaneous.....	5.0	8.0	12.2
	100.0	100.0	100.0

Without going into detail we may add also the following table comparing the specific number of hours taken in history and the social sciences and in foreign languages, in the class of 1914.

TABLE 9.— *Percentage of class of 1914 taking specified number of hours in history and the social sciences and in foreign languages.*

	History and the social sciences	Foreign language
12 hours or less.....	22.7	27.2
13 to 24 hours.....	45.5	41.6
25 to 36 hours.....	14.9	14.9
37 to 48 hours.....	13.6	10.4
Over 48 hours.....	3.3	5.9
	100.0	100.0

This last table shows the social sciences and language on about equal terms, but the tables for the earlier years* and those for women* show a much greater percentage of students taking a high number of hours in language. In the class of 1914 two thirds of the students took two years or less in economics and sociology, two fifths two years or less in political science, two thirds in history, one half in education, three fifths in English literature, one half in German, one third in Latin, and so on.

Turning back to table 8 for a moment, it is evident that so far as the broad lines of college training are concerned, from the standpoint of citizenship and broad social service, it presents some important evidence. We may say that approximately one fifth of the work taken by men in the classes of 1910 and 1914 was work in history and the social sciences. There is not much evident tendency for men to elect more of the social sciences as time goes on, although there would be if these departments could be given a larger teaching staff. Men show a sharp decline in the amount of foreign language taken, but so do the women, although the decline has come mainly in the ancient languages. The department of German, in fact, now gives a greater number of instruction hours than any other department. The women, after 1900, show a remarkable increase in English literature and a marked increase in the social sciences. Taking the work as a whole we may say that the class of 1914 has somewhat greater proportion of its work in social sciences than the class of 1900, not so much in philosophy and psychology, about the same amount of Bible, less mathematics, and less than two thirds as much foreign language. This seems a favorable showing for the social sciences, especially in view of the greatly increased interest in economics and political science on the part of women.

At the same time it should be clearly pointed out that one fifth of the total instruction received by the class of 1914 was in foreign language, one fifth in mathematics and natural science, and nearly one fifth in English literature and composition. Much of this work in the non-social fields is a necessary foundation for intelligent study in the social field. There are also some courses in these fields which have direct social bearing, as we have previously indicated. On the other hand there are some courses in Bible and in history the direct social bearing of which is very problematical. We venture to assert therefore that not more than one fifth of all the work taken by college students, in Oberlin, at least, has any very direct bearing

*Not here given.

on their preparation for citizenship or social service. It seems to the writer that when a college woman devotes from one fourth to one third of her energies to the study of foreign language, or when you find, as you easily can find, numerous women spending 65, 70, and 75 semester hours on language and literature, there is a large displacement of attention, more of which should go to the social sciences. More should go to the social sciences, that is, unless we are going to be content with the aristocratic and individualistic view of culture, and of the function of the college, a view, we regret to say, which we find common among college teachers. But it is a view which belongs to the days of puritanism and transcendentalism and not to the coming efficient democracy of the twentieth century.

That the old classical individualistic conception of education does not appeal as formerly to students is shown by the distribution of "majors" in the class of 1914. This is the second class that has graduated under the legislation of 1910 requiring each student to select some department or subject for intensive study. Twenty-eight students majored in English literature, 27 in physical training, 22 in economics and sociology. There were 50 majors in the field of history and the social sciences and psychology and philosophy, as over against 25 in foreign language and 20 in mathematics and science.

All the foregoing discussion has been based on the analysis of the four years' work of each of three classes. Another line of data is afforded by the annual statistics which the Secretary has compiled since 1898-99, and which show the number of semester hours work given by each department each year. Grouping the departments we find the distribution in the year 1912-13 was as follows:

TABLE 10.—*Distribution of semester hours of instruction in the college year 1912-13.*

	Number	Per Cent
History and the social sciences.....	5,173	18.8
Philosophy and psychology.....	1,750	6.4
Bible.....	1,660	6.0
English literature and composition.....	4,774	17.4
Mathematics.....	1,804	6.6
Science.....	3,524	12.8
Modern language.....	4,775	17.4
Ancient language.....	1,144	4.2
Miscellaneous.....	2,860	10.4
	<hr/> 27,454	<hr/> 100.0

Comparison by years since 1898 shows the following increases in the percentage of the total amount of college work afforded by selected departments:

Economics and sociology....increased from 5.5 per cent to 8.1 per cent
 Political science.....increased from 1.8 per cent to 3.3 per cent
 History.....increased from 5.3 per cent to 6.0 per cent

The total for history and the social sciences increased from 13.1 per cent to 18.8 per cent. German increased from 7.2 per cent to 11.1, while French declined from 6.7 per cent to 6.0 per cent, Latin from 9.2 per cent to 3.2 per cent, and Greek from 6.4 per cent to 1.0 per cent. The data have not been worked out for other subjects. But we know that 29.6 per cent of the instruction in 1898-99 was in foreign language as against only 21.6 in 1912-13. The percentage of the total number of college students who were taking economics and sociology increased from 32.3 in 1898-99 to 36.7 per cent in 1912-13, having in the meantime fallen to 22.2 per cent in the five years 1900-1905. The percentage taking political science at any one time rose from 5.5 in 1898-99 to 15 in 1912-13, but the percentage taking history at any one time fell from 44.3 in 1900 to 31 in 1912-13.

Such in rough outline is the information that statistics of student programs in one college can give concerning the existence or non-existence of a social focus. The tendency toward the development of such a focus exists, is growing, and is making appreciable inroads on the older ideas of education; but it is still lacking in direction and clearly defined purpose. Scores of students wish to express their religious and moral impulses through social service as a vocation, but there are too many people both among students and teachers who think of social service as comprised in settlement work and friendly visiting. Perhaps when the economy of constructive morality and the value of the vocational motive are better understood by colleges we shall have a more definite and conscious social focus than to-day. That it is coming is proved by the stubborn fight the classicists and individual culturists are putting up against it.*

*The writer desires to acknowledge his indebtedness to the Oberlin College administrative officers, and especially to Miss Mary Horford and Mrs. E. E. Brown for indispensable help in working up the data on which this paper is based.

TOPICS PROPOSED FOR THE CONFERENCE

Which Were Omitted for Lack of Time.

Social changes in the personnel, customs, and standard of living of students in American colleges and the social significance of such changes.

Study of effects of self-support, partial self-support, and aid on social attitude and efficiency.

What has been accomplished and what might be attempted in bringing the arts curriculum into closer relationship with life?

The work and influence of special deans, as of women, of men, and of freshmen.

How can colleges create helpful moral traditions? Compare Oxford and Cambridge.

From the graduates' point of view: "In view of later social experience, what changes would I wish to see in the colleges?"

Correlation and continuity of social studies in high schools and colleges.

Has higher education contributed to the solution of our social problems in the same degree as it has to the development of commercial life?

Course of lectures on the opportunity of personal development and of social service.

What influence has the college upon the community in which it is situated?

What influence have community conditions upon the students?

The effect of specialization upon citizenship.

How can the college help in raising standards of political morality?

The responsibility of state and endowed institutions for moral and religious training.

A definition of the essentials of the religion of a cultured mind.

The mental and moral history of college students.

The moral obligations of the college to the life of the state, to economic and social progress.

The social effect of the lack of relation between college life and study and the graduates' business life.

Higher education and the ministry of religion.

THE CHALLENGE TO THE CHURCH*

THE RT. REV. WILLIAM LAWRENCE, D.D.,
Bishop of Massachusetts

When the General Convention of 1880, meeting in New York City, was about to dissolve, the Bishops, at the request of the House of Deputies, sent forth to the Church a message of which this paragraph was the dominant note: "We should endeavor to throw ourselves into the actual breathing world around us, and speak to the living present, rather than to the dead past. We should seek to know the needs of our country, the tendencies, dangers, exigencies of our times, to what God calls us in His Providence, what traces of His guidance and direction we can discern in past history, and whither He points us now. What, then, is our position?"

Under the conditions of this nation with the separation of church and state, where does this church stand in the subject of education? We believe that education includes the whole child, youth, and man: that it involves his physical, intellectual, moral, and spiritual nature. We believe in education in its largest, richest significance. What the boy learns in school is of great importance, but it is only a part of his education: lessons, influences, forces pour into him from every quarter. We believe that the source and spring of character which is the highest result of education is faith in God as revealed in Christ. Religion is at the foundation of education first, last, and always: it gives vitality, depth, and harmony to the whole character.

For such an education we believe that the American people of the twentieth century will stand.

But the question is asked from every quarter—how under our conditions of the separation of church and state, with children of all faiths and no faith in the public and many of the private schools, can there be religious education? Let us face that question frankly; for one sometimes fears that there are good people who are afraid to meet the issue.

We must keep this point clear. Real religious education can be only through the guidance, instruction, and leadership of religious men and women. The neglect of this truth has been the undoing of much so-called religious instruction. While, therefore, the State through her teachers may implant certain principles of

* Part of an address delivered at the last General Convention of the Protestant Episcopal Church.

morality, and may even teach the history of religion or the literature of religion, she cannot teach religion itself. So far as the teachers and scholars in our schools are religious and come from religious homes there will be an atmosphere of religion in the schoolroom. With, however, the variety of races, faiths, and no faiths represented in the children of our public schools, we may put the thought of definite teaching of the Christian faith in the schools out of our minds. It cannot be done and it ought not to be attempted.

May it not be possible for the different denominations to send religious teachers to the school-houses and at certain hours under a voluntary system give the children, separated according to sects, their religious education? The question may be raised as to whether the state has a right to give the use of its school-houses for denominational religious teaching. Is it well for children melted together in a common citizenship to be separated then and there into sectarian folds? Such an experiment, occasionally possible perhaps, cannot really meet the situation.

Shall we then turn our energies to the creation of parochial and other Church schools? We give high respect to those of the Roman Church, who, true to their convictions on this point, create church schools and pay for their administration in addition to their taxes for the public schools. And in our own and other Churches there are conditions where such schools are necessary and of great help. So long as the supporters of such schools do not import the outworn traditions of Europe and transgress the principles of this nation by asking for the support of their schools from public funds, they are doing a good though limited work for the country and their churches. Limited, however, that work must be in quality and quantity: in quality because children growing to manhood under one religious system and one roof must lack certain elements of thought and character essential to the largest citizenship; in quantity because these schools can supply only a fraction of the education of the millions of youth in this country.

The fact is that the great mass of children in this country are going to receive their general education in the public schools or in private schools where there can be but little or no definite religious instruction or leadership. We as a people believe in the schools; we are supporting them and our children as a whole are going to them. This fact having sunk deeply into our minds we again ask the question, how can there be religious education?

The children must get their definite religious education else-

where than in the schools. Why not? Why should we cling to the fetish that religion must be taught under the same roof or in the same room with geography and arithmetic? Is not this common notion due largely to the fact that in other days children used to be so taught and that we are afraid we cannot get them taught at any other time or by other teachers? Just here is the weak point in our present frame of mind. We have not fully grasped the situation nor directed our thought and action along the path that must be taken.

If this country is to remain Christian, the people of the country must be shown how they can support our great and noble school system and at the same time bring up their children in the principles of Christian faith and character.

Turn your thoughts for a moment from children in the mass to one typical American child.

He is born of Christian parents; is baptized; is taught to pray, and is given the first principles of the Christ child life; in Sunday-school his teacher, alert, sympathetic, intelligent, so correlates his religious instruction with the studies of his day-school, with his social, athletic and thoughtful interests, that the spiritual culture enters into the very texture of his thought and character. At home, in the day-school, on the playground, at church, on the street, religion is as natural and real as any other interest of his life because of the influences and atmosphere about him.

The youth is followed up into his high school or commercial activities by those who have a virile, intelligent and vital grasp of the faith, sympathetic with the turmoils of his doubts and passions. Can you doubt that when that boy enters manhood he will have gained such integrity of faith and character as no artificial or hot-house system could have offered him?

"True," is the answer; but this demands of parents, teachers and church more than we can hope or ask for. There is not the devotion, time or ability to do this. If there were, the ideal is right.

Just here we strike the root of the difficulty—timidity, indifference, laziness, or lack of faith. This, then, is what I want to say with all the conviction at my command, that it is along this path that the church must move. The church of this day and country, recognizing the conditions of the day and country, must marshal to her service every instrumentality at hand—parents and the home, the press and literature, the playground, an hour of a weekday or Sunday, various forms of schools, correspondence, public worship, the pastoral work, the Parish, the Diocese, the Department—every-

thing; and, in a large and statesmanlike way, plan for and press through not one system, but many systems, of religious education, yes, and spiritual culture, without apparent system, that will reach and upbuild all sorts and conditions of children in Christian faith and character.

Look where you will, there is no other course practical and consistent. It is along the natural habits of life; it is spiritual; it is free; it creates strength as it goes; it knits youth and maturity together in a consistent development; it creates such toughness of moral and spiritual fibre as may stand the strain of later years. And, what is often the test of truth, it makes the heaviest demand upon the whole church, every member of it, for thought, enterprise and devotion.

NEW SUNDAY SCHOOL LESSONS

A PROPOSED NEW COURSE IN RELIGIOUS INSTRUCTION

WILLIAM I. LAWRENCE.

Secretary Department of Religious Education, Am. Unitarian Assoc., Boston

The attention of the Department of Religious Education of the American Unitarian Association has been centered, for more than a year, upon a proposed new course of religious instruction. It is intended that this course shall be set forth in a series of books covering the needs of pupils between the ages of four and twenty-one, providing books for classes, for teachers, and for home work. A preliminary announcement is given herewith.

Why does it seem to us necessary to provide a new series of textbooks in religious education? Because knowledge grows, and nowhere faster than in the realm of educational method. Striking as this advance is in all educational science, it is, perhaps, most pronounced in the field of education in religion and morals. For here we have not only progress in the science of teaching, based upon growing knowledge of how to deal with developing mental powers, we have, in peculiar fulness, the gain that has been made in knowledge of developing traits, tastes, moral capacities and propensities, in what is known, that is, as child psychology. The special problem in religious education is that of meeting the developing characters of young people at each stage with such moral or spiritual stimuli as shall help them to take the next step forward.

The history of our denominational effort to provide adequate lessons in religion for young people has been creditable, even prophetic. So long ago as 1852 books were issued by the Unitarians in carefully graded series as well as in fullest accord with all that was then known of the powers and needs of developing minds. The *One-Topic*, *Three-Grade* lessons, and the *Beacon Series*, subsequently issued, have carried the same plan to fuller elaboration. The wisdom and foresight thus already shown have set for us of to-day a standard below which we must not fall. Our churches, our schools, our teachers, demand, and our young people need, such a series of lessons as shall include, with the acknowledged excellence of past efforts, the newer knowledge and the more highly perfected method.

What, then, are to be the main features of the proposed new course of study? For one thing, it is to be inclusive in its range, beginning with the age of four and ending with the age of twenty-one. It is thus to be longer than the *Beacon Series* and more highly articulated than the *Three-Grade Series*.

In the next place the new course is to be, so far as possible, thoroughly unified. Every author is to be made acquainted with the principles underlying the entire course, and will be expected to write his part with reference to the whole, presuming upon the use of material used in books for younger pupils and preparing the way for later books in the series. All manuscripts will become the property of the Department, and will be studied and unified by our editorial committee. To secure a fuller understanding, the authors are to be brought together for conference with each other and with the editorial committee. It is hoped in this way the authors' initiative may be preserved in a carefully unified and co-operative system.

Once more, it is intended that all manuals to be placed in the pupils' hands shall be attractive in form and substance, divided into chapters rather than into "lessons," and without questions, references, or other textbook appliances. To accompany such books there will be provided teachers' manuals, in which questions, references, teaching outlines, and suggestions will be given as fully as possible. In addition to these, leaflets for school and home work will be provided for pupils of such ages as can profitably use them.

Perhaps the most important single purpose to be carried out in this course is that the work for each age shall be chosen and presented solely with reference to the known needs of that age. Instead, that is, of surveying the whole field of religious knowledge

and then apportioning this vast material among the grades with the purpose of getting it learned, we propose to set the child in the midst, learn, as nearly as specialists can teach us, precisely what the child needs at each stage of his development, and provide for his use such material as will meet those needs and help forward his development to the next stage of growing character.

It is the purpose of those having the matter in hand to secure the best authors available, having in mind intellectual equipment and, even more, spiritual sympathy with young people of the various ages for which they write. The authors' names will be announced as soon as possible. The work of these authors is to be edited, revised and adapted by an editorial committee, every member of which is a specialist in religious education, having had experience, in most cases extended, in the actual work of our Sunday schools. These persons, with the co-operation of a number of specialists in religious education and of practical workers in Sunday schools, all animated by the single purpose of supplying our young people with the best aids to religious development that consecrated effort can produce, are entering with enthusiasm upon this large and important task.

THE NEW SERIES OF SUNDAY SCHOOL MANUALS

The following gives briefly a description of the proposed books of the new series now being prepared by the Department of Religious Education of The American Unitarian Association. All the titles suggested are to be regarded as provisional only while the nomenclature of the departments and grades is not yet fully determined.

I

The first four manuals are adapted to the need of children of from four to seven years of age.

1. *Love and Kindness.*

The little children are made to feel at home in the world as in their Father's house. No didactic methods are used. Animal, fairy and child stories from the Bible and other literatures are used, together with fitting songs, poems, pictures, dramatic representations and manual occupations, in so far as these will help impress the lessons.

2. *Ways of Helpfulness.*

The same methods are employed as in the earlier course; but good-will begins to take definite form in kindly deeds.

3. *God's Loving Care.*

The children are led to a warmer appreciation of Mother Nature and of the Good-will that rules the world. Stories, poems, and pictures are used which disclose qualities of protection and loving care. Passages from the Scripture and other literatures are given which tend to fix the idea of a Good Providence and the sentiments of trust, gratitude, reverence and love.

4. *Living Happily Together.*

The lesson materials are carefully selected to stimulate the sentiment of comradeship and the feelings of kindness and helpfulness. The happy life in animal and human homes is pictured, leading visibly to an appreciation of the community life of all the Father's children.

II

The next seven manuals are intended for the Sunday School classes where the pupils are from eight to fourteen years of age inclusive. Where possible, the books should be used successively during these years.

1. *Younger Children of the Father.*

A sympathetic narrative of the children of ancient and later history and of fiction that are most worth knowing. An account, too, of the lovers of childhood. Not only are the child characters worth knowing as a part of human culture, but each stands for a type. In this way it is possible without undue "moralizing" to implant moral convictions and arouse moral idealism.

2. *God's Wonder World.*

This is the age (9) when the Nature-loving impulse may do its part in awakening awe, reverence, and a sense of law and rectitude. Some of the best passages from the Vedas, the Psalms, the Stoics, St. Francis of Assisi, Wordsworth, etc., will be read or committed. The purpose is to cultivate a knowledge of Nature's beauty, majesty and orderliness, and to show that her laws are inviolable and if followed bring happiness and well-being.

3. *The Clean, Strong Life.*

A study of the marvels of the human frame and of how body and mind can become good servants, agreeable companions, and

temples of beauty in which Righteousness may dwell. The course will be interspersed with stories of the characters that illustrate the tempered and chivalric life. Such a course is not only profitable but is essential for those who hold the conviction that religion is concerned with the reverent living of the whole life.

4. *The Heroic Life.*

A utilization of the hero-worshipping impulse which is natural at this age (11). An appreciative study of a few carefully selected personalities of different times and countries, rather than a meagre biographical account of many lives. A few Old Testament characters will be studied, several lessons devoted to the travels and to the work and teaching of Paul, and other chapters to the lives of modern heroes.

5. *An Heroic Nation.*

A connected account of the Hebrew people, including the chief personalities, the central currents of thought and life and the great crises of their history. The pupils will study the Old Testament literature itself and, incidentally, will be made familiar with the geography and history of Palestine.

6. *The Story of Jesus.*

A life of Jesus, introducing him at once as a full-grown, virile man and making him a hero fit to challenge the utmost loyalty of youthful hearts. All exegetical and critical material here, as in all other courses up to the eighteenth year, will be put in a separate manual for the teacher.

7. *Our Religious Heritage.*

A brief review of Christian history, with story of how the teaching of Jesus was caught up and transformed by Paul (a study of one or two of the Epistles), was blended with the ritualism of the Hebrews (a study of the Acts of the Apostles), became fused with Greek, Egyptian and Roman elements, and how it has come on toward our own time. The great crises in Christian history will be discussed, together with the personalities involved in them.

III

From this point on, the courses are to be elective in order to allow for the varying tastes and abilities of students and teachers. For each age, therefore, at least two manuals are proposed.

1. The purpose in this year (age 15) is to awaken a consciousness in boys and girls of the currents of life about them, to quicken the civic and social feelings, and to insure the birth of a sense of moral responsibility.

(a) *Our Part in Our World.*

A course which will lead to an understanding of what institutions, societies and governments mean, how they grow, the conditions in terms of personal responsibility for their healthy development, and the privilege of each individual to have a useful and noble part in them.

(b) *The Religious Spirit in American History.*

The American spirit is, at bottom, one of religious idealism. The young people are led to feel that their country has a sacred history of its own with power to inspire and uplift.

2. This year's work (age 16) leads naturally to church membership and to Christian consecration. It is intended to help each boy or girl to find himself or herself spiritually, and in this way to harvest the results of the earlier years by bringing about at least a tacit affirmation of the higher life.

(a) *The Call of the Higher Life.*

This volume is edited out of the great literatures that make a vigorous, personal appeal, like the Sermon on the Mount, selections from Carlyle, Matthew Arnold, Thomas à Kempis, Emerson's "Self Reliance" and "The Over-soul," and the sermons of Channing, Brooks, and Martineau.

(b) *"Choosing and Having."*

This will do a similar service, by using the "Case Method," how persons or groups have met crises and have, on one hand, chosen wisely and found life, or have made wrong decisions and reaped defeat and death.

3. The purpose in this year (age 17) is to familiarize pupils with the methods and spirit of Unitarianism, with the hope that they will become loyal to its ideals and institutions.

(a) *The Unitarian Movement, Its Progress and Purpose.*

The history of the Unitarian movement will be set forth in a way which presents both its animating ideals and its actual achievement. The lives of leading personalities and the stories of characteristic institutions will be studied and the vital spirit of Unitarianism interpreted and illustrated.

(b) *Milestones of Religious Progress.*

Some of the great biographies of the religious leaders of the world and the best expositions of the Unitarian habit of mind will

be edited so as to make them easily available for class use and for general reading. The progress of the ideas of religious liberty will be traced through the centuries.

4. The courses here divide into two groups, one for those who wish to make further and more thorough study of the Bible, the other for those who prefer sociological discussions and the study of the application of religious principles in modern life.

(a) *The Evolution of a People and a Book.*

A constructive rather than a critical or dogmatic study of the growth of Hebrew thought and ideals. The results of Biblical criticism are so far accepted by all that they can be assumed and used. The young people are led to enjoy a great literature and to follow the story of how a devout people worked its way out from crude conceptions of God and duty to a profounder spiritual faith.

(b) *The Modern Man in a Modern World.*

A study of existing social conditions; the causes of society's abuses and ills, and the methods of social reorganization, with a view to gaining an insight into the meaning of society and stimulating the ideals of intelligent service of the public welfare.

5. (a) *The Building of the New Testament.*

A course tracing the evolution of the New Testament literature in the spirit of the Higher Criticism and with frank acceptance of its conclusions.

(b) *The Meaning of Citizenship.*

A study of the problems of family life, social and political organization, the administration of charity, the care of the defective and delinquent, the organization of schools and churches and of the various public activities in which good citizens are expected to participate.

6. (a) *The Sympathy of Religions.*

A study, not objectively 10° several religions, but appreciatively 10° two or three of the great religious systems, to see how other people have been led into spiritual satisfaction and ethical living by the same divine Providence which we have enjoyed, at the same time emphasizing the spiritual brotherhood of man.

(b) *The Meaning of Religion.*

A study of the function of religion and of its inner meaning in personal and group life, leading toward a rational insight and righteous impulse.

THE SUNDAY EVENING SERVICE *

A UNIQUE SOLUTION OF THE SUNDAY EVENING SERVICE PROBLEM

To have six or more varieties of Sunday evening church services in Iowa City is the unique feature of the plan proposed by Dean C. E. Seashore, of the state university graduate college, and head of the department of psychology, to the committee of 100 of the churches, appointed to consider local church problems.

Dr. Seashore would have three services of different character each Sunday evening, held in three of the churches, the others to be closed for that evening. On alternate Sunday evenings he would have three other and different services, making six varieties in all. These would be classified as evangelistic services, church extension, children's programs, music and dramatic readings, lectures, and conferences. In order that his plan may be correctly stated, now that it is under discussion, he presents it without comment, in the following article:

To the Editor of The Citizen:

In view of the fact that a plan which I have presented for the specialization of religious work in Iowa City is being considered by the "committee of one hundred" and various church boards, I desire to state plainly through your columns the essential features of this plan. The outline which has been the basis of the discussion of the plan is as follows:

Specialization in religious work in Iowa City.

I. Retain: Morning service.

Sunday school.

Young People's society meeting.

Mid-week service.

Limited number of church societies; e. g., Ladies Aid, Brotherhood, Mission.

II. Eliminate: Denominational evening service.

University Vesper service.

Sunday theaters.

III. Organize "Religious Union" for Sunday evening exercises.

A. Branches:

1. Evangelistic.

2. Church extension.

3. Children's program.

* A plan proposed by Prof. C. E. Seashore, of the State University of Iowa, and published in "The Daily Citizen," of Iowa City.

4. Music and dramatic reading.
5. Lectures.
6. Conferences.
- B. Organization.
 1. Union Board: The Minister and one member for each 100, or fraction thereof, in each church.
 2. Executive committee: one from each church.
 3. Standing committees.
 - a. Program—one for each branch.
 - b. Social and Civic, special objects.
 - C. By-Laws:
 1. Paired Branches shall alternate their programs.
 2. The executive committee shall determine places of meeting from time to time.
 3. Each branch shall handle its own finances.
 4. The establishment, change or discontinuation of branches shall be determined by supply and demand.
 5. The Social and Civic committee shall co-operate with the Associated Charities.
 6. All meetings shall be religious and shall open with devotional exercises.

Let me review this general plan item by item without attempting to argue either for or against it but simply to give an accurate account of what the plan really is.

In the first place this plan affects only the evening services and does not interfere with other services, societies, and interests of the individual church; nor does it affect the Young People's society meetings which occur just before the evening service.

In the second place it means to offer a substitute for denominational evening services, the university vesper service and Sunday theaters.

After very careful inventory of the situation in Iowa City, it is proposed to organize specialized services through the co-operation of those Protestant churches which are most closely allied—probably six. These would form a union for this specific object and organize into six branches solely on the basis of interests and needs. These six branches would be arranged in pairs as in the outline above. The union board would be composed of the minister and one member for each one hundred, or fraction thereof, in each church. This board would have an executive committee of one from each church and it would have such standing committees as a program committee for each branch and a social and civic com-

mittee whose function would be to correlate the charities of the churches with the associated charities.

The two members of each branch shall alternate their services on successive Sunday evenings. There will thus be three programs running parallel every Sunday. For example, there will be on Sunday an evangelical service, a children's program, and a lecture. The next Sunday the three programs would be church extension services (home or foreign), music and dramatic readings and conferences. The number of these conferences would be determined by the needs from time to time. They might center upon the discussion of a local problem in the church or the study of a particular aspect of religious life. They might be Bible classes or they might be clubs for the study of specific problems or aspects of religious interests, such as training of Sunday-school teachers, conferences, recreation and the church, history and the psychology of religion, etc.

Each and all of these services should be made fully alive and responsive to the needs of the day and they should take advantage of the various channels of appeal in the service of the church, such as music, pictures, and dramatic reading. There should be a large standing chorus bent on giving the best there is in good music. The children might well have their choruses meeting the needs of the various ages and conditions. The church extension branch would offer a forum for distinguished speakers coming to the city under the auspices of the various denominations in the interests of the growth and the missions of the church. The university might well place its vesper service talent in the branch of lectures and could in that way reach the community more vitally by leaving out the distinction between town and gown.

It is proposed that there shall be no fixed place of meeting, but the place for the program shall be determined by the executive committee from week to week as the need and facilities may suggest.

Each branch shall handle its own finances. It is however assumed that the church in which the program is held will be opened free with light, heat and organist, if needed.

The above six branches are proposed tentatively. The union board will have the power to discontinue any branch which fails to meet a need and to establish any such branches, from time to time, as would seem to be justified by needs and talent available.

It is now fully recognized that the only way to secure effective administration of charities in a town is to have a thoroughgoing

co-operation. This can best be secured through the associated charities. Various branches might well undertake to interest themselves in different charities but this should in every case be coordinated with the associated charities.

It should be emphatically understood that this is not a "union service" in the common sense, which, it is well known, is never successful because not attended.

It is needless to say that all meetings shall be of a religious character and shall be opened with devotional exercises, and it should be emphasized that this plan is not intended to cheapen religion but to bring it into closer touch with daily life of the regular church goer and to bring a larger body of young people into active service in the churches.

In conclusion it should be said that this plan was proposed after a study of the situation in Iowa City and might not fit the needs of any other town or city. It has been worked out in the effort to bring under the influence of the church a large number of people who for various reasons are not interested in the traditional Sunday evening services. It is intended particularly to make the children and young people feel that they have a church home where they may go for the satisfying of their religious nature in the language of to-day, in the customs of to-day, and through the countless resources open to the church of to-day.

There is a psychological principle running through the whole program. This is the principle of self-expression. This plan would relieve the minister from preparing two sermons and it would draw from the community the co-operation of a large number of men, women and children who would unite in self-expression to render music, readings and other exercises which might appeal to their religious natures. It is contemplated that the Catholic and other churches which do not join in this program should be invited to offer attractive programs for their young people and in this way an appeal might be made particularly to the children and young people of Iowa City, which would bring them together for a more wholesome development of their religious nature through the worship of God in such exercises as would naturally express their religious feelings.

EXTENSION COURSES FOR SUNDAY SCHOOL WORKERS*

ALVA W. TAYLOR.

Professor The Bible Chairs at the University of Missouri

While extension, lecture and correspondence work is developing rapidly in the universities, little has been done as yet by denominational schools or any other in the development of such work in the religious phases of education. Two notable examples of such efforts are found in the University of Chicago and Hartford Theological Seminary. The former offers a large number of courses in Biblical material and four courses in advanced training for Sunday school teachers. It also offers four reading courses in a religious education series. Hartford offers one course each in Christian Doctrine and Church History, and two each in Psychology (viz., Genetic Psychology and the Psychology of Religion) and Pedagogy (viz., Elements of Religious Pedagogy and Stories and Story Telling in Moral and Religious Education). Some of the denominational Sunday school boards offer correspondence courses leading to the obtaining of certificates and diplomas, notably the Congregational and Methodist Episcopal. The Jews have a very good series in their Chautauqua Society.

In Des Moines, Iowa, Walter S. Athearn, Professor of Religious Education in Drake University, has organized an institute that meets weekly in a down-town hall throughout the college year. It enlists the Sunday school teachers and leaders from all churches. The evening, from 7:30 to 9:00 o'clock, is divided into two periods. In the first, lectures are delivered to the entire school by Professor Athearn and other experts. The school then divides into group classes, each group studying specific problems of the grade teacher. H. E. Tralle, Professor of Religious Pedagogy in Hardin College, Mexico, Mo., has organized a mid-week institute that enrolls from fifty to sixty. Study is made of general teaching principles and of specific teacher problems. He also conducts a correspondence course, using his own text—"Sunday School Experience"—and has about one hundred enrolled. He has held many institutes in local churches and communities. In Kansas City a training school has been organized on the Des Moines plan. A faculty of twenty-six members has been enlisted, and over two hundred

* From the valuable Report of the Commission of the Missouri College Conference on Religious Education.

students have been enrolled. A similar institute has been organized both in St. Louis and in Springfield, Mo., and indeed, institutes of a like nature are springing up throughout the country.

NEED OF SUCH WORK.

There is a large and promising field of effort in this line of endeavor. The most deplorable weakness in our magnificent Sunday school system is the inefficiency of its teachers as teachers. This weakness is so much talked to-day that the time is opportune to develop the means to help earnest teachers out of the difficulty.

DIFFICULTIES.

Denominational Sunday school associations have the most direct hold upon Sunday school teachers as a rule, but the lessons offered are liable to be overly simple and to tend toward the doctrinal and dogmatic rather than the science of teaching.

The international associations in the various states or the general association might do the work in an adequate manner if academic ideals could be upheld and efficient work be done.

The colleges could do the work with sufficient academic ideals, but are in danger of holding too strictly to the academic and thus fail to reach the decidedly unacademic mind of the teacher needing help.

Lecture extension offers a field for both stimulation of interest and the development of study, but meets the difficulty of expense in conducting courses of sufficient length to make for efficiency. Here, again, the interdenominational associations could best supply the need if their ideals could be made pedagogical rather than merely organizational and evangelistic.

The denominational consciousness does not always respond to interdenominational effort, and thus the best of methods in either lecture extension or correspondence would fail to reach many schools if offered by the interdenominational associations.

The ordinary teacher is not in the habit of study and really efficient courses tax him too heavily, unless he can be stimulated by the pastor or by a general movement such as the teacher training movement has been.

The most efficient method would be that of a series of local classes, if competent teachers could be found and the various schools persuaded to co-operate. But it is difficult to find efficient

teachers—even the average pastor not being trained in pedagogy. It is also almost impossible to obtain continuous interdenominational meetings unless there is a masterly leader. It would seem the place to begin is in the theological seminaries. They should require every student to be trained in all the arts of the teacher.

SUGGESTIONS AS TO METHOD.

The denominational college would seem to have the best opportunity to enlist teachers in study. It can co-ordinate with all other denominational Sunday school machinery and thus avail itself of the many-sided promotional activities of its denomination. It can assure efficiency in instruction, but must be careful not to be so academic as to fail to touch the consciousness of the average teacher. It has in its faculty men ready equipped for lecture extension work in Biblical study and in psychology and pedagogy.

Universities and normal colleges can offer extension courses on a par with their other extension work in both lecture and correspondence. They need only to bend their courses in psychology and pedagogy to the special needs of religious instruction.

The certificate or diploma could be granted by the International Association. The average teacher in the Sunday school cares little for the special recognition the college certificate accords, but his or her association in Sunday school conventions and various general meetings would give class to International Association recognition. Then the International Association's certificate or diploma would aid the tendency toward co-operative effort. If desirable, both the college giving the course and the International Association could grant recognition for work completed.

In the matter of lecture and conference extension work, it would seem more than probable that any college would profit by sending out leaders who could rally groups in churches and both give suggestions and inspire to better methods. The publicity and agency by-product of such effort would more than pay for the expenditure. Besides, there is no reason why a school of higher or expert learning should confine its efforts to those who come to it. There is every reason why it should extend its activities to at least the leaders in all lines of community effort and thus democratize its processes.

COURSES.

It may be profitably reiterated that the weakness of collegiate instruction, when offered to non-collegiate minds, is that it fails

to adapt itself to their comprehension, and so does not obtain students. Another danger is that the college mind will outline an overly comprehensive series of courses in order to meet the technical necessities of the scholarly mind rather than to conceive the task from the standpoint of the non-technical mind, and also that there will be such division and subdivision of themes that there is no appeal to the rather simple demands of the actual teacher who feels the need of help when before the class, and is not very much aware of the need of a comprehensive viewpoint of Biblical material, psychology and pedagogy. The average teacher feels the need of help for each Sunday's work, but does not conceive the task in the larger sense of scholarship. She wants something to help her comprehend the material of the lesson from Sunday to Sunday, to help her unfold it to the pupil's mind, and to give her teaching points. So long as we must depend upon the hit-and-miss voluntary teaching force this will doubtless be so. Thus it would seem the first step should be for the colleges to offer correspondence courses covering the actual lessons taught each year. These courses could cover each grade with material pedagogically devised to meet the teaching needs of that grade. They could cover Biblical material from the expository standpoint, psychological suggestions from the standpoint of the age of the pupils of that grade, and unfold pedagogical principles by the "case-method"—not at all the worst pedagogical method within itself. This type of instruction would meet the need of the average teacher and thus stand the better chance of obtaining enlistments for correspondence study. It would produce results immediately in the schools by giving an upward slant to the efficiency so much needed to make the Sunday school a school. It would stimulate some to take the more systematically devised and technical courses in all three of the lines of instruction needed. It would help to destroy the ordinary slavish dependence upon scrap-book teachers' helps, and put in its place some sense of preparation and sufficiency in the teacher.

The second course to be offered would be a general course, covering Biblical history, literature and ethics. This would give the average teacher a background of preparation in lesson material. The third course, perhaps even more needed by the average teacher, would be a course in pedagogy covering child psychology in the same material. Some such book as Weigle's "Pupil and Teacher" could be made the basis of this course. For the few who might be interested in larger fields of study, the American Institute of Sacred Literature, of Chicago, offers ample suggestion, and it might be best to refer all who desired such instruction to them.

SUMMARY.

1. That colleges establish extension lectureships, sending trained men, who can enter the consciousness of the average church, to hold short courses in methods, and conferences on general Sunday school work.

2. That correspondence courses be offered to the actual teacher before the class, using the lesson material in each grade as a basis for instruction, giving expository instruction on the lesson to be taught, and teaching child-psychology and pedagogy by the "case method."

3. That these courses be followed with two more systematically arranged courses, one on the Bible from the standpoint of history, literature and ethical teaching, the other on religious pedagogy, applying psychological principles to the material offered.

4. That the few who wish more special courses be referred to the American Institute of Sacred Literature, which offers more than two-score special correspondence courses, meeting every conceivable need.

THE ANNUAL REPORT OF THE GENERAL SECRETARY

A Statistical Report of Activities in 1913

1. CONVENTIONS AND CONFERENCES

Annual Convention, Cleveland, Meetings 45, addresses . . .	144
Local Conferences	260
Addresses on Religious Education, over	1,000
Public Addresses by General Secretary	253
Mileage, General Secretary	49,350
Persons reached by Conferences, over	125,000

2. PUBLICATIONS

Total pages of new printed matter	1,030
Total pages of new printed matter circulated	5,289,000
Magazine, Religious Education, copies	24,000
Pamphlets and Circulars (14)	106,000
Earlier volumes sold	329
Total pieces	130,329

3. EXHIBIT AND LIBRARY

Present number of volumes (a gain of 435 in the year)....	4,412
Pamphlets, etc., filed and classified.....	6,000
Bureau of Information, inquiries answered, approximately	6,000

4. CORRESPONDENCE

Total letter mail.....	17,978
Form letters.....	4,600
Packages.....	5,335

27,913

5. FINANCIAL

(See report following)

	Net
Income from all sources.....	\$15,617.21
Expenditures.....	15,529.52
Balance.....	\$ 87.69

6. MEMBERSHIP

New Members Received.....	635
Members lost by death and withdrawal.....	397
Net Gain in 1913.....	238
Present total membership.....	2,887

**FINANCIAL REPORT FOR THE PERIOD, JAN. 1 TO
DEC. 31, 1913**

(The fiscal year is from May 1st to April 30th.)

Balance in Bank, January 1, 1913.....	\$15.70
Amount on Hand, January 1, 1913.....	9.26
	\$24.96

RECEIPTS

Memberships.....	\$6,606.55
Proceedings.....	344.85
Contributions.....	4,640.85
Convention Fund.....	2,500.00
	14,092.25
	\$14,117.21
Bank Loans.....	1,500.00
Grand Total.....	\$15,617.21

EXPENDITURES

Salaries (Persons employed whole time, three; part time, two).....	\$6,781.97	
Rent.....	1,320.00	
Postage, Express, Telegrams.....	762.68	
Printing of Circulars.....	698.15	
Printing of Journal.....	1,635.44	
Phone, Light, Supplies.....	216.64	
Incidentals, Exchange, Auditing.....	167.59	
Travel.....	665.10	
Office, Exhibit, Furniture.....	218.65	
Dept. and Conferences.....	63.30	
Convention Fund.....	2,500.00	
		\$15,029.52
Bank Loan Repaid.....		500.00
		\$15,529.52
Balance in Bank, December 31, 1913.....		81.74
Amount on Hand, December 31, 1913.....		5.95

\$15,617.21

LIABILITIES DECEMBER 31st

Bank Loan.....	\$1,000.00	
Printing (Journal).....	390.19	
		\$1,390.19*

CASH ASSETS

Credit Balance in Bank, December 31, 1913....	\$81.74	
Amount on Hand, December 31, 1913.....	5.95	
Membership dues payable.....	1,900.00	
Bills due Association.....	144.32	
		\$2,132.01

OTHER ASSETS

Furniture, Library and Exhibit.....	\$2,400.00	
Publications salable (fig. 10% of list).....	415.65	
		\$2,815.65

* Entirely paid off and all indebtedness discharged by March 1, 1914.

BUDGET FOR THE YEAR MAY 1, 1914, TO APRIL 30, 1915 *

Salary, General Secretary.....	\$5,100.00
Salary, Extension Secretary.....	1,200.00
Salary, Office Assistants.....	1,500.00
Rent.....	1,440.00
Office and Exhibit Furniture.....	200.00

*Presented to the Executive Board Feb. 17, 1914, and unanimously approved.

Postage, Express, Telegrams.....	800.00
Printing and addressing magazines.....	2,200.00
Printing Circulars, Pamphlets, Stationery.....	800.00
Phone, Light and Supplies.....	250.00
Interest, Auditing and Refunds.....	160.00
Travel.....	700.00
Departments and Conferences.....	200.00
Annual Convention.....	2,500.00

\$17,050.00

ESTIMATED INCOME

Memberships.....	8,500.00
Contributions.....	5,500.00
Advertising, Reprints, etc.....	200.00
Sales of Proceedings.....	350.00
Convention Fund.....	2,500.00

\$17,050.00

The foregoing statistical report presents a cross-section of the work of the Association through the Executive Office. It does not indicate, in any due degree, the extent of the Association's work for there is much more accomplished outside the office than within its walls and more is being done to promote moral and religious education by the voluntary services of officers and friends than by employed workers. This is precisely in conformity to the Association's plan of work, that the executive office shall be simply the means of stimulating, guiding and co-ordinating the larger work of all who will have a hand in this enterprise. Whatever has been accomplished in the past, whatever progress this year has seen, has been the result of the untiring labors, sacrifices and enthusiasms of a large number of the members to whom the R. E. A. means the opportunity to give efficient service in a field that produces large results.

The work of the General Secretary has been that of developing and applying forms of promotion which have been tested and proved successful. There are no startling innovations to announce. As the statistics indicate, all departments of the office work have been maintained and their activities increased. The magazine, *Religious Education*, has been edited and published, we venture to believe, with some improvement as to style and contents. More free pamphlets have been distributed than ever before. Notable amongst the new pamphlets is the one devoted to annotated list of modern graded Sunday School Texts. Of the first edition, containing 12 pages, we published and distributed 60,000 copies;

progress in the schools has necessitated the use of more compact type and of some 40 pages in which to list the new titles.

Much time has been given, through the past year, to the direction of the investigations and studies which have been brought together in the conference on "The Relation of Higher Education to the Social Order" at this convention. A long winnowing process was involved in selecting the topics to be discussed, and this was but a preliminary step. We confidently believe that the material produced at this conference will make a notable contribution to the study of higher education.

The employment of an "Extension Secretary" at the Central office has enabled us to accomplish much more work. Although this office has been filled for only three months out of the last year, we have been able to bring the library and the immense amount of miscellaneous materials, in pamphlet and other forms, into orderly, usable and convenient form. Mr. Herbert Ford, who is at present serving as Extension Secretary, has charge of the Exhibit, Library, Stock Room and the canvass for members. He assists in the editorial work and has charge of the circulation of the magazine.

In any retrospect in this field one grows impatient with statistical statements, for the conviction presses itself home that the really vital movements, the important developments and the true signs of growth cannot be expressed in figures. The time is too short, nor is this the place to survey the signs of progress in moral and religious education during 1913. But one who sees this movement from many angles may be pardoned the parenthesis in which to record the more clearly marked impressions of the year. A proportioned survey would certainly call attention to the widespread interest in the problems of sex-instruction, to the experiments in this particular in public schools and Sunday schools and to the preparation of new and valuable material in books, charts and diagrams. The co-ordination of instruction in religion to the program of the public schools has been developed, notably under the North Dakota plan. This plan, which is really an adaptation of that first used in the Colorado Teachers' College at Greeley, has found favor and adoption in Colorado and Indiana. It is an experiment full of promise and, so far, has worked wonderfully well. The voluntary teaching of religion by school teachers, after school hours, is being tried in New York City.

On every hand is earnest inquiry to discover the right way of teaching the child. In the colleges, there has been a raising of

the standards of work in the Bible and religion, a ready response to the plans proposed at our last convention. New departments of religious education have been established at a number of colleges.

The City Institute plan for the elevation of the work of Sunday schools has seen a remarkable extension. There are now over fifty such institutes organized, the results of the work begun four years ago in Des Moines by Prof. Athearn.

The Federal Council of Churches has organized a Commission on Christian Education to co-ordinate and apply the work of the different Church Commissions. The latter have seen marked progress and development of efficiency, notably in the complete reorganization of the Episcopal Board. Indeed, in the judgment of the observer, the outstanding feature of progress, at least, that which has most impressed him, has been the development in the denominational machinery of the churches of a vital conscience for religious character. This has been manifested in serious endeavors to meet the needs of child-life, to understand its laws and to give to the child some part of the place which rightly belongs to him in the life of the church. Sunday-school societies tend to turn from the peddling of petty pamphlets, called lesson periodicals, for a profit and spend their money in training better church workers amongst the young, conducting institutes and planning for the provision of the nurture and activity that make for the growth of religious character in the child. The church begins to take the child with the seriousness with which the state has been taking him. Both face toward giving him yet a larger share of the heritage that is rightfully his.

Turning again to the work of the Association, does not the progress already made persuade and inspire us to the next steps forward?

We have had over ten years of notable history, ten years of loyalty to an ideal at the cost of sacrifice and much misunderstanding. They have been ten years of goodly fellowship to those who have worked together in the R. E. A. No one doubts now that this Association has accomplished many things, definite results have been produced, and profound changes have been effected. The whole movement stands out clear, demonstrable and definite. A revolution in aim and in methods has taken place in many important agencies, both of religion and education.

Probably no one knows better than the man who stands behind the machine, just what its imperfections are, just where are the points of friction, the squeaking joints and the failures to accom-

plish purposes. Yet with all imperfections and elements of inefficiency freely confessed, we do not need to be ashamed of what has been accomplished. Definite results mark the work of the past.

We believe that the methods already tried and proved efficient must be developed to meet the needs of the future, that time has so demonstrated the wisdom of the Association's policy that we cannot do better than press its application to every new problem and field. We now know our work and the agencies in our field understand our function. Here stand out clearly the definite services we can render:

1. The stimulation of public thinking, by conferences, publications and general publicity.

2. Securing the investigation of specific fields, the study of problems and the preparation of practical plans.

Encouraging specific experiments.

3. Disseminating information—

By public gatherings.

By the publication of the results of investigations, studies and experiments.

Through the Central Bureau of Information and Library serving as a clearing house for students and other workers.

Through the Traveling Library and Exhibit.

4. Correlating Working Forces—

By associating workers in the membership of the R. E. A.

Furnishing opportunities for conferences by workers in different fields.

Suggesting plans of co-ordination.

Bringing the various agencies of moral and religious education to group consciousness.

5. Affording a working machine, or agency, through which any persons interested in the improvement of moral and religious education may express themselves; may, by their gifts, make their influence felt and more readily secure desired results.

This is the policy under which we now operate and in conformity with which definite work is being done. We have found it to be a good working plan. It has secured large results.

Our working plan is clear. The waiting question is: "Shall we cause its efficiency to measure up to its opportunity?"

The one oppressive fact is that our task has grown faster than our consciousness of it. When the R. E. A. was organized it knocked at the world's door and but a few answered to its summons. Men felt the prophet's isolation in those days. Ten years have witnessed a marvelous change: the religious world is fast

awakening to an educational duty, the educational world to a spiritual aim. Both, in some measure, look to the agency of the awakening for leadership. We cannot meet the demands of the new day with the tools of the dawn alone, nor can we stand still and yet maintain the leadership of the hosts we have aroused and set in motion.

The first step must be the liberation of our executive machinery from, at least, one non-productive, hampering load.

The most persistent problem of the past has been that of financing this enterprise. It is true that in recent years we have discharged old indebtedness and paid the current bills of a growing budget. We have paid our way, but the difficulty has not wholly been solved. Important enterprises are seriously embarrassed for lack of sufficient funds and we are still obliged to spend, in collecting funds, much energy that ought to go into other work. With all the splendid achievements of the past, our efforts have been, in an undue measure, directed to securing a relatively small sum of money annually.

We are now in a position to determine whether we will step out into a larger place of financial freedom and, thus, of increased efficiency. The accomplishments of the past and the present assured place of the R. E. A. give the movement a standing which would make the next forward step relatively easy, if attempted by any large part of the present membership.

I plead for the adoption of a deliberate policy of setting the Association free from the strain of financial embarrassment, and suggest as steps to accomplish this:

(a) A systematic campaign on the part of the present members to enlist a large number of new members.

(b) An increase in the classes of sustaining and contributing members, that is, those who pay \$5 annually and those who pay \$10 annually and upward, in order to sustain the Association's work.

We now have 69 who pay from \$5 to \$10, and 208 who pay \$10 and upward, annually. That is to say that out of 3,000 members, 2,723 pay only the minimum sum for membership.

The Executive Board has formally agreed to organize a campaign to secure \$1,000 in new contributions and annual pledges, payable during the coming summer.

The second step will be for the Council to determine the special fields which, at this time, need investigation and in which the most valuable work may be accomplished. A midsummer meeting of the Council would furnish an opportunity for the necessary careful study of the fields and plans.

The next steps possible, whenever the Executive office is sufficiently freed from financial difficulties, should be:

1. The improvement of the magazine, "Religious Education."
2. Increased efficiency in the Bureau of Information, especially in the preparation and distribution of brief practical book-lists, pamphlets of information and samples of useful material either produced at the office or in the course of work elsewhere.

The development of practical institutes and local conferences. Although over 200 were held last year in connection with office work, this represents but a small portion of what might be done were the working forces available at the office.

This general plan does not contemplate our entering any new fields, for it must be evident to all that we have field enough; it does insist that we ought to cultivate more extensively the field we now have. It is so large, so important and so little cultivated that the work calls for all our endeavors, pleads for all our interests, demands a consecration and ability as high as that which men may give in any field of service and heroic endeavor.

RECOMMENDATIONS:

1. That we co-operate with the Executive Board to secure \$2,000 in dependable new subscriptions, in order to insure a fairly reliable income adequate to the Association's needs.
2. That we accept the invitation formally presented by the Churches, educational, and business interests of the city of Buffalo, N. Y., to hold our annual convention in that city and that the same be held in the week following Easter Sunday. That this Convention be of the "Cleveland" type with the general topic, "Religious Education and the Welfare of the Child."
3. That the Council of Religious Education be requested to prepare a program for a convention of the "New Haven" type to be held in 1916.
4. That we arrange a convention at the Panama Exposition in 1915.

THE ELEVENTH ANNUAL CONVENTION

The eleventh annual convention of the Religious Education Association was held in New Haven, Connecticut, the Association being the guest of the city of New Haven and of Yale University. The general topic was, "The Relation of Higher Education to the Social Order."

The convention proper consisted of three parts: (1) Conference program, prepared by the Council of Religious Education, discussing the "Relation of the Colleges to the Social Order," and meeting in Lampson Lyceum, Thursday, Friday and Saturday, March 5th to 7th. This program was carried out substantially as printed in RELIGIOUS EDUCATION for February.

(2) Popular evening sessions in Woolsey Hall, Thursday to Sunday evenings and Sunday afternoon. This program was carried out substantially as printed in the February magazine.

(3) A program of departments of which the Sunday School Department held a number of meetings with papers, and the other departments met only for the transaction of annual business.

Two other departmental meetings were notable. The teachers of the Bible in colleges met at a luncheon in the Hotel Taft, and the Theological Seminary Section was the guest of the Divinity School of Yale University.

The program of the Department of Sunday Schools presented as follows:

SUNDAY SCHOOL AND TEACHER TRAINING

Wednesday, March 4th, 9:30 A. M.

AT HOTEL TAFT, PARLOR A.

(A session especially for professional workers in Sunday Schools and for members of church commissions on Religious Education.)

9:30. Departmental Reorganization of the Graded School.

E. Morris Ferguson, M.A., Educational Secretary, The Presbyterian Board of Sunday Schools, Philadelphia, Pa.

John E. Alexander, Secondary Superintendent, International Sunday School Association, Chicago.

11:00. What are the Immediate Problems in Our Field and How May This Department Help to Meet Them?

Herbert W. Gates, M.A., Director, The Brick Church Institute, Rochester, N. Y.

- 12:30. Discussion continued through the Luncheon at the Hotel Taft.
- 2:30. How Does the Curriculum Pass into Conduct.
N. E. Richardson, Ph.D., Professor of Religious Education, Boston School of Theology.
George Albert Coe, Ph.D., Professor Union Theological Seminary, New York.
- Expressional Activities.
W. S. Artman, Y. M. C. A. College, Chicago.
- Discussion.
 Election of Officers.

PUBLIC SESSIONS

Wednesday, March 4th, 7:45 P. M.

THE CENTER CHURCH.

The New Emphasis on Religious Education.

Rev. O. C. Helming, D.D., Chairman of the Congregational Commission on Religious Education, Chicago, Ill.

The Modern Sunday School at Work.

(Illustrated with many stereopticon slides.)

J. W. F. Davies, Winnetka, Ill.

Saturday, March 7th, 10:30 A. M.

THE CENTER CHURCH.

Worship in the Sunday Schools.

The Report of a Special Commission.

Rev. B. S. Winchester, D.D., Educational Secretary The Congregational Board, Boston, Mass.

1. The Psychological Basis of Worship.

Prof. E. P. St. John, Hartford School of Religious Pedagogy, Hartford, Conn.

Prof. Luther A. Weigle, Carlton College, Northfield, Minn.

2. The Purpose of Worship in a Session of the Church School.

Prof. Norman E. Richardson, Boston University School of Theology.

Prof. Warner F. Gookin, Episcopal Divinity School, Cambridge, Mass.

3. Suggestions as to the Preparation of Orders of Worship.

Rev. William I. Lawrance, D.D., Secretary American Unitarian Association's Board of Religious Education, Boston.

Saturday, March 7th, 2:30 P. M.

THE CENTER CHURCH.

Getting Results in the Modern Sunday Schools.

1. Through Graded Lessons.

*Dr. Hugh Hartshorne, Union Theological Seminary,
New York.*

2. Through the Teachers.

*Rev. W. E. Chalmers, Educational Secretary American
Baptist Publication Society.*

The conference program on colleges was largely attended by delegates from the institutions of higher education. The attendance at the Woolsey Hall meetings each night was remarkable. Over two thousand persons were present at the first session.

A word should be said regarding the especially efficient work of the local committees under the direction of the chairman, Prof. Charles F. Kent. While all committees are worthy of very high praise, the energy and ability of the Committee on Publicity, chairman, Mr. Henry Shartenberg, deserves especial praise. A comprehensive exhibit was established in the Public Library building under the direction of Prof. Arnold Gesell. An important exhibit of books on "Popular Religious Education Prior to 1880" was prepared by Professor Schwab and shown in the University Library.

This convention was the first of the specialized type which the Association has held, differing from previous conventions in giving attention almost exclusively to one particular problem and limiting departments to single meetings. The experiment can be pronounced a decided success. Many of those in attendance expressed themselves as heartily in favor of alternating between the two types of convention. The many meetings were largely attended and at the final session literally thousands were turned away.

At the Annual Business Meeting on Saturday morning, March 7th, the officers were elected. The list will be printed as soon as acceptances are received from the persons elected. The recommendations of the Secretary's report were adopted. On motion it was ordered that hereafter the General Secretary present his report at an evening session.

The members present endorsed the plan to provide additional income by securing small voluntary increases in the dues from a large number of members and pledged their co-operation in the same.

The committees on convention business were appointed by the President as follows:

I. On Nominations.

Chairman: Prof. Geo. A. Coe, LL.D., New York.
Rev. Orville A. Petty, Ph.D., New Haven.
Pres. Frank K. Sanders, Topeka.
Chancellor James H. Kirkland, Nashville, Tenn.

II. On Declaration of Principles.

Chairman: President William H. P. Faunce, LL.D., Providence.
Dean Charles R. Brown, D.D., New Haven.
Edwin E. Slosson, Ph.D., New York.
Pres. Mary E. Woolley, LL.D., Massachusetts.
Prof. D. J. Fleming, M.A., Lahore, India.

III. Resolution of Thanks.

Chairman: Rev. B. S. Winchester, Boston
Rev. D. D. Forward, New York.
Prof. Rebecca Corwin, Nashville, Tenn.
Prof. L. A. Weigle, Northfield, Minn.

DEPARTMENT OF CHURCH DIRECTORS

Officers of the Association of Church Directors of Religious Education elected at the New Haven Convention:

President—Rev. Harry Hopkins Hubbell, Lafayette Ave. Presbyterian Church, Buffalo, N. Y.

Vice-President—Rev. B. W. Merrill, Jarvis Street Baptist Church, Toronto, Canada.

Secretary-Treasurer—Miss Mary Lawrence, First Congregational (Unitarian) Church, Providence, R. I.

Preamble and Constitution of the Association of Church Directors of Religious Education

(Being a revision of the same adopted at the Cleveland Convention.)

PREAMBLE.

A significant feature of the religious life of to-day is the growing demand for competent leaders to organize and direct the religious educational activities of the local church. An increasing number of men and women of varying degrees of preparatory training and professional attainment are coming forward to fill these positions.

It therefore seems that the time has come to organize an association whose purpose shall be to help define the position of Director of Religious Education and his relation to the Church and to the Pastor, and to help create and maintain proper standards of professional training and equipment for those occupying this position; also to promote fellowship and the exchange of ideas and experience among these workers.

We believe that the Director of Religious Education should be the Executive Officer of the Religious Educational Committee of the Church Board or Session, having charge of all its educational activities, both instructional and expressional.

The Director should not be an Assistant Pastor, in the ordinary acceptance of that term, but should be the expert adviser and executive head of what may be called the Department of Religious Education in the Church. In this department he should have full power, subject to the Church or Governing Board.

The Report of the Commission on Correlation of Religious Educational Activities, presented at the sessions of the Sunday School Department at the Convention of 1913 and published in the journal of the R. E. A. in April of that year, contains an adequate plan for the organization of such a Department of Religious Education, which may be readily adapted to the individual needs of any local church. We recommend to all Directors of Religious Education the adoption of such a plan of organization for their work.

In view of the foregoing considerations, we hereby unite for the organization of the Association of Church Directors of Religious Education, with the following Constitution.

CONSTITUTION

I. *Name.* The name of this organization shall be The Association of Church Directors of Religious Education.

II. *Object.* The object of this Association shall be to serve as a clearing house for ideas and methods which have been tested by experience, to maintain proper standards for Directors of Religious Education, and, by acquaintance and correspondence, to stimulate and aid each other to more efficient work.

III. *Membership.* The membership of the Association shall be of two kinds: Active and Associate.

1. *Active Members.* All who have had a four years' college course, or its equivalent, and have also had a full three years' theological course in a seminary, with courses in religious education,

or who have had in addition to the college course two years of study in an approved School of Religious Pedagogy, shall be eligible to Active Membership in this Association. Only Active Members shall be entitled to vote or to hold office.

2. Associate Members. All who, though not having had a college education, have had a high school training and two years of post-graduate work in an approved School of Religious Pedagogy, or its equivalent, shall be eligible to Associate Membership, with the privilege of participation in the discussions of the Association, but not of voting.

In all cases, however, eligibility to membership, both Active and Associate, shall depend upon the giving of one's entire time as an employed worker in the cause of Religious Education, either as a Director of Religious Education in a local church or school or as Educational Secretary of a denomination.

IV. *Officers.* The officers of the Association shall be: a President, a Vice-President, and a Secretary-Treasurer, with such duties as usually pertain to these offices.

The officers shall be elected at the annual meeting of the Association to be held in connection with the regular convention of The Religious Education Association, to serve for one year, or until their successors shall have been elected.

V. *Committees.* The standing committees of the Association shall be two: a Committee on Membership and a Committee on Publicity. These committees shall be appointed by the President.

VI. *Duties of Committees.*

1. The Membership shall pass upon all applications for membership, and, if found satisfactory, shall recommend such applicants for election at the annual meeting. The committee shall also endeavor in every way possible to increase the membership of the Association in accordance with the rules and standards thereof.

2. The Publicity Committee shall arrange for the publication or exchange of ideas, suggestions, plans and methods of work which have been tested by experience and which may prove helpful in stimulating better work on the part of all members of the Association.

VII. *Dues.* The dues of the Association shall be \$1.00 a year, payable in advance.

VIII. *Amendments.* Amendments to this Constitution may be made by a two-thirds vote of those present at any business meeting, provided that notice of the proposed amendment shall have been given to each member in writing at least one month prior to such action.

NEWS AND NOTES

The honor system has been adopted at the University of Wisconsin. Following discussions for the past five months the faculty recognized the petition of the students and devised rules of procedure. It applies to graduates and undergraduates alike, excepting only the Law School.

The next convention of the National Educational Association will be held at St. Paul July 4-11.

By a recent law in the state of Connecticut vocational guidance is now a part of the school system.

The triennial convention of the International S. S. Association will be held in Chicago June 23-30, 1914.

A recent bulletin of the U. S. Bureau of Education is compiled from consular reports on Industrial Education in Germany.

A hundred high school students in North Dakota recently passed the state examinations in Bible Study and will receive credit for their work.

The Fitchburg plan of Co-operative Industrial Education is discussed by Matthew R. McCann in a bulletin of the U. S. Bureau of Education.

Citizenship training and civic education is receiving the present attention of the U. S. Bureau of Education in a comprehensive study of this whole problem. The National Municipal League and other organizations interested are co-operating.

The Baptist Bulletin, published at Los Angeles, contains a minutely worked out standard for Baptist Sunday Schools in Southern California. Any one who would like to examine a new scheme for young people's work would do well to write to the publishers, enclosing four cents in stamps.

Frederick K. Noyes is the author of a pamphlet on Teaching Material in Government Publications. It is published by the U. S. Bureau of Education. The literature is classified by subjects, and the extent and variety of this teaching material is apt to be somewhat surprising to the great majority of readers.

The college of education of the University of Minnesota is instituting a new plan of one-week courses for teachers, on the analogy of the short-course plan of the agricultural colleges. The plan is commended by Dr. Claxton, U. S. Commissioner of Education, as well worth investigation by other universities. Such courses would be very helpful to Sunday School workers who could get away from home or from business for the short time necessary.

"A List of Books Suited to a High School Library" is the title of a catalogue compiled by the University High School of Chicago and issued by the U. S. Bureau of Education, Bulletin No. 35, 1913. The list is extensive and of wise selection.

The College of Education at the University of Minnesota has two courses on Religious Education this year. One was given last semester on History of Religious Education, and the other is being given this semester on Principles of Religious Education.

William Jewell College, Missouri, allows thirty-six hours in Bible course out of the 192 hours for the A. B. degree, and has now arranged so that twelve hours, to be deducted from the Bible course hours, may be elected in the new department of Sunday School Pedagogy.

An interesting description of a Tennessee country-life high school is contained in Bulletin No. 49, 1913, of the U. S. Bureau of Education. The Farragut School is the title of this inspiring account of how the country people responded to the call for an education suited to their needs.

"The Education of the Immigrant," Bulletin No. 51—1913—of the U. S. Bureau of Education, is a pertinent and suggestive word for Americans. It is an abstract of papers by experts, and in view of the dangers pointed out by Prof. E. A. Ross in his recent articles in "The Century," is worthy of careful consideration.

Courses on Religious Education are to be given this summer in the Divinity School of the University of Chicago: by Professor Soares, Organization of Religious Education, Principles of Religious Education, and Religious Education of the Adult; by Professor Hoben, The Church and the Boy, and Religion and Play.

Newly naturalized immigrants in Los Angeles, Cal., are instructed in the responsibilities of American citizenship through the

social center. "Recognition day" services are held at the close of each term of school. Says the social center report: "All the new citizens who have received their second papers within the six months are specially invited to a banquet given by prominent citizens as hosts. Later there is a public meeting in the Auditorium. The program consists of addresses by leading citizens, city, county, and state officials; patriotic music; motion pictures, and the ceremony of extending the right hand of citizenship."

One of the schemes for uniting school life and home life more definitely is the plan for giving credits for home work. One of the latest of these plans is that in operation in the high school of St. Cloud, Minn. From one to three credits out of a total of sixteen to eighteen required for graduation may be given for certified home work. The various tasks are accredited from $\frac{1}{8}$ to $\frac{1}{4}$ unit. Below are a few of those for which credit is given: music or public speaking, work in any of the trades, agriculture or stock judging, nursing, vacation travel with written description, dressmaking, faithful work in the home, swimming, making a canoe or boat, caring for an automobile, sleeping in the open air, keeping a savings bank account.

Under the leadership of Dr. John A. Rice, the First M. E. Church, of Fort Worth, Texas, has adopted a thoroughgoing educational program. One feature of their work is what might be called a Church Institute on Wednesday evenings, somewhat similar to the Des Moines type of Institute. Committee meetings gather at 6:45, worship begins at 7:30, Bible Study Lecture 7:45, and at 8:15 those in attendance divide into separate classes in separate classrooms with trained teachers giving the following studies: Introductory Bible Study, Church History, Psychology and Child Study, Missions and Social Service. 140 are enrolled in these classes and 80 are also enrolled in a Bible course given on Tuesday mornings. This church also has three parallel services on Sunday mornings: A Sunday Kindergarten and Nursery, for all up to seven; a Junior Church, for all up to fifteen, both of which are conducted at the same time as the regular church service.

The Sunday School Council of Evangelical Denominations will meet in extra session in the Witherspoon Building, Philadelphia, at 10 A. M., Wednesday, April 22, 1914. The purpose is to hold "a conference on the administrative methods of Sunday School lesson selection between the Sunday School Council and the International Sunday School Association." This official conference will be preceded on Tuesday by a meeting of the Joint Committee on Reference

and Counsel representing both organizations. It will be followed on Thursday and Friday by a general conference on "the contents and character of Sunday School lesson courses." Each denomination is asked to send at least two delegates to the special meeting of the Council, and to invite as many of their representatives (including lesson writers and others not members of the Council who may be especially interested or informed on Sunday School work) as each denomination may desire, to attend the subsequent general conference on Thursday and Friday following.

As indicating the educational work of the Y. W. C. A. there are 42,000 girls and women enrolled in 171 cities in day or evening classes. Each of 65 associations has an enrollment of more than 100 students, several of them registering from 1,500 to 2,000. In each of 14 cities over 500 students are registered. Two fifths of the girls are in day classes, and the rest in evening classes. There are 26,400 students in household arts.

A new possibility of development in the moving pictures is seen in a circular sent out to the clergy by the Lubin Manufacturing Co. of Philadelphia, inviting them to submit scenarios or synopses of stories suitable for motion picture production. Liberal pay is promised for those accepted. The circular presents to the ministers an appeal to accept this plan for getting their messages much more widely circulated than would be possible only through their efforts from the pulpit.

The Missouri Sunday School Association, through its College Conference on Religious Education, has issued a 26-page report on methods for promoting interest in Sunday School work in the various types of institution represented in the conference and outlining curricula for teacher-training in these institutions. The committee who have prepared the report have performed their work admirably. They describe and criticise the methods in other states, and present what seems to them the best method for Missouri. The report covers practically everything that has been done in that field, covering in some detail both correspondence work and work done in residence. The report may be obtained by writing and sending stamps to Rev. J. P. O'Brien, D.D., College Dept. Supt., 4128 Campbell St., Kansas City, Mo.

The Business Men's Association of Joliet, Ill., recently made a study of the work of the public schools of that city and presented two resolutions to the Board of Education. The first expressed

their desire for more time to be given to the studies known as the "common branches" both in the graded and the high schools. The second resolution read as follows: "We further suggest that your committee work to install in our schools at the earliest convenience the subject, 'Character Building.' We further state that in bringing this subject out, the best way would be to instruct our teachers to speak to the children every Friday afternoon of the week on the necessity of their attendance at religious service the following Sunday, wherever their parents desire."

Attention is called to the Child Life Conferences proposed by the American Institute of Child Life. These conferences are to be local in character, and are for the purpose of bringing the Institute's experts to the service of parents and others who have charge of children. The conference, which is arranged by a local advisory council, assisted by the officers of the Institute, lasts from three to five days and is intended to touch important phases of child study and childhood activities.

Community music is the latest in co-operation. The pastor of a church in Locust Valley, N. Y., found that the church, the school, and the young people's organizations were spending a total of about \$1,300 per year for music without getting the best results. At his suggestion they pooled their funds and secured for \$100 a month the services of a competent music director who spends two days a week in Locust Valley, organizing and directing the music for the church and school, training a children's choir, giving monthly musical entertainments, and developing a choral society.

A series of institutes for teachers, farmers, and patrons of the schools has been conducted by Thos. M. Sattler, commissioner of schools for Jackson county, Mich. Each institute lasts all day and evening, and talks are given on farm management and economy by an expert agriculturist, talks on education, interspersed by readings, music, or other forms of entertainment. All those attending take dinner and supper together, at which all get acquainted and talk over farm and school problems. These institutes have done a great deal toward awakening interest in education, and also toward getting the teachers acquainted with the educational work being done in the homes.

One of the most remarkable of recent large gifts for the work of the churches is the announcement of Andrew Carnegie's donation of \$2,000,000 for the promotion of international peace through the

efforts of the churches. The administration of the fund is left in the hands of a board of trustees consisting of some of the most eminent religious leaders of the United States. Protestant, Jew, and Roman Catholic are included. The plans and methods of carrying out the wish of Mr. Carnegie have not yet been announced, but one of his suggestions is that a part of the income be devoted to international exchanges of eminent preachers. When war shall have been abolished, the fund shall be devoted, by vote of the trustees then living, to whatever cause they regard as best serving the welfare of mankind.

"Community Advisor" is the title of a newly-created position in the University of Illinois. It is a form of extension work which looks upon the community as a whole as the real unit through which to work. The leadership in a movement of this kind naturally falls to the dominant organization, whether educational, religious, social, or civic; in this case it is the university. It is an interesting experiment, to say the least, seeking to assist the local community to develop its own resources. R. E. Hieronymous, formerly president of Eureka College, and secretary of the Educational Commission of the state, has been appointed to the position.

Illiteracy in the U. S. is the subject of a recent report by Dr. Claxton, U. S. Commissioner of Education. He declares it a national disgrace that there are 5,000,000 men and women in the United States who cannot read or write, and that the condition can be remedied before the next census if the co-operation of the states, school officers, and educational institutions can be secured. He is asking Congress for \$10,000 to start the work, which would mean a saving of \$500,000,000 a year, according to his statement. In view of the recent developments in the intra-mural schools for criminals, it is plain that there would be an enormous saving to the country in the cost of crime alone if illiteracy could be wiped out. Increased productiveness due to education is an item so large that it can only be guessed roughly.

A promising extension of the city-institute plan of teacher-training is seen in a campaign by the Colorado State Sunday School Association to make this work statewide. The aim of this movement is to get the public-school men of the state into the Sunday School work of the churches. The start is made by inviting all the ministers and high school teachers together for conference, to be followed by a public meeting of all public-school and Sunday School officers and teachers, Y. M. C. A. and Y. W. C. A. leaders. A dean and a prin-

cial or business manager are next appointed, and enrollment begins. The course of study is presented to all church-school and public-school teachers and officers who can be interested, as well as to parents and pastors. The course covers four years' work, each being divided into two terms of fifteen weeks each. In every instance these schools should be for the purpose of providing all the churches of the community with efficient religious and moral instruction for all the children, just as public schools furnish secular instruction. The whole plan looks forward to such an elevation and standardization of Sunday School work as will justify the state schools in allowing certain credits for the same.

The work of instituting special courses in Religious Education, agreeable to the plan suggested in "Declaration of Principles" of the R. E. A. in 1912, goes on steadily in all parts of the country. Two of the most interesting recent developments are at Otterbein University, Westerville, Ohio, where a distinct department of Religious Education has been established with courses in Bible, Missions, Child Study, Principles of Education, Educational Psychology, and Principles of Religious Education; and at Wesleyan College, Macon, Ga., Professor Goodrich C. White has a course in Religious Education, which is correlated to the work in the department of Bible and of Education in the College.

Work in Religious Education will be offered during the coming session of the Summer School of the South as follows:

1. Moral and Religious Education. A series of lectures covering three weeks, given by Dr. H. H. Horne, professor of Education, New York University.
2. The Church and Country Life. A series of lectures and conferences on the rural church, given by Rev. O. F. Wisner of West Lafayette, Ind., extending over three or six weeks.
3. The History of Religion. A course covering three or six weeks, given by Rev. Wisner.
4. A Course in the Beginning of Christianity. A series of lectures covering three weeks, presented by President Harris Franklin Rall, Iliff School of Theology, Denver, Colo.
5. The Master Teacher. A course of lectures on the method and content of the teachings of Jesus, covering three weeks, by President Rall.

The session of the school extends over the six weeks beginning June 23 and closing July 31. The lectures given above will part of them be given the first three weeks and part the second three weeks of the session.

ARTICLES IN CURRENT PERIODICALS

ALEXANDER, RUTH W. Music and Religion. Meth. Rev. (Jan. '14.)

BALDWIN, M. T. Grading a one-room Sunday School. Pilgrim Teacher. (Jan. '14.)

BALLIET, THOS. M. Points of attack in sex education. Jour. of Ed. (Jan. 22, '14.)

BROOKS, E. C. The need of a new classification in our city schools. North Carolina Ed. (March, '14.)

BROWN, H. A. The reorganization of secondary education in New Hampshire. School Rev. (March, '14.)

BROWN, M. FLORENCE. Mission study in the primary department. Westminster Teacher. (Feb. '14.)

BURLING, JAMES P. The Bible as material for sex instruction. Bib. World. (Feb. '14.)

CABOT, ELLA LYMAN. Recipes for keeping children good. Home Progress. (Jan. '14.)

CHILDS, W. L. How can physical training be made of the greatest value to the high school boy? School Rev. (Feb. '14.)

CLARK, S. H. The public and the play. (The Drama League's solution of existing problems.) Chautauquan. (Jan. 31, '14.)

COPE, HENRY F. The problem of changing superintendents. S. S. Jour. (Feb. '14.)

CORK, HUGH. For a home department revival. S. S. Times. (Feb. 7, '14.)

DENISON, MISS. Outside co-operation with schools. Jour. of Ed. (Jan. 22, '14.)

FOSTER, WM. T. Collegiate instruction in sex hygiene. Social Diseases. (Oct. '13.)

FRAYSER, NANNIE L. Relating the child to the community through the school. Pilgrim Teacher. (Feb. '14.)

GALLOWAY, T. W. The teacher's use of natural motives. Pilgrim Teacher. (Feb. '14.)

GAULT, ROBT. H. Preventives of delinquency. Jour. of Ed. Psych. (Jan. '14.)

GREENE, G. F. Adaptation of the rural church to Sunday School work. S. S. Mag. (March, '14.)

GREGG, F. M. Teaching hygiene as nature study. Am. Schoolmaster. (Jan. '14.)

HECK, WM. H. Mental fatigue in relation to the daily school program. Psych. Clinic. (Feb. 15, '14.)

HENRY, H. T. Hymnody in our schools. Cath. Ed. Rev. (March, '14.)

HILL, C. F. Credit of work outside of school. *Jour. of Ed.* (Feb. 12, '14.)

HOLLIS, EVA B. School retardation and physical defects. *Jour. of Ed.* (Feb. '14.)

JOHNSON, FRANKLIN W. The problems of boyhood. *Bib. World.* (Jan., Feb., March, '14.)

JOINER, C. E. Pre-delinquent boys. *Jour. of Ed.* (Jan. 15, '14.)

LITTLEFIELD, MILTON S. Equipping a Sunday School for hand work. *S. S. Times.* (Feb. 21, '14.)

MARTIN, MISS ADELL. Personal experiences in teacher training in Porto Rico. *Baptist Teacher.* (Feb., '14.)

MATHEWS, W. K. Some features of higher education in Germany. *Meth. Rev.* (Jan. '14.)

NOLLE, LAMBERT. The formal steps in religious education. *Cath. Ed. Rev.* (Jan. '14.)

PROSSER, C. A. Team play between the schoolmaster and the layman. *Jour. of Ed.* (Jan. 15, '14.)

RAYMENT, C. The training of children under school age. *Child Life.* (Jan. '14.)

RICHARDS, FLORENCE H., M.D. Physical training with special corrective work in girls' high schools. *School Rev.* (March, '14.)

RUTH, MARY. Effects of moral education without a religious basis. *Cath. Ed. Rev.* (Feb. '14.)

SEERLY, HOMER H. The country school situation. *Jour. of Ed.* (Jan. 29, '14.)

SHEPARD, R. P. Bible study in the Sunday School for high school credit. *S. S. Mag.* (March, '14.)

SHIELDS, THOS. E. An international movement for home education. *Cath. Ed. Rev.* (Jan. '14.)

SMALL, WILLARD S. Some results of systematic physical examination, physical training and health supervision among high school girls. *School Jour.* (Jan. '14.)

SPRAGUE, W. B. How far may day-school methods be applied to the Sunday School? *Bap. Teacher.* (Feb. '14.)

STEARNS, WALLACE N. The college of religious education. *Education.* (Feb. '14.)

STEVENS, C. A. Athletics and morals. *Atlantic.* (Feb. '14.)

WELLCOME, WINIFRED. An efficiency expert at work. *S. S. Jour.* (Feb. '14.)

ZENNER, PHILIP. Sex instruction in school. *Jour. of Ed.* (Jan. 29, '14.)

Public schools as civic cement. *Continent.* (Jan. 22, '14.)

Parent-teacher associations. *School News.* (March, '14.)

NEW BOOKS

BROTHERING THE BOY. *W. Edward Raffety.* (Griffith & Rowland Press, \$0.75 postpaid.) Following a brief study of the boy, gives accounts of many methods and agencies of helping boys. Really a valuable addition to the literature of work with boys.

NEW EDUCATION IN RELIGION. PART II. *Henry Berkowitz, D.D.* (Jewish Chautauqua Society.) A handbook on the methods of Hebrew Sabbath and Sunday Schools, applying the principles given in Part I.

THE NEW ERA IN ASIA. *Sherwood Eddy.* (Missionary Education Movement, \$0.50.) A timely text-book on modern aspects of progress in Asia.

THE PRIMITIVE FAMILY AS AN EDUCATIONAL AGENCY. *Arthur James Todd.* (Putnam's, \$2.00 net.) A genetic sociological study of the family, with abundant references to modern studies. Professor Todd concludes that education has been the function of the large social groups rather than the family. A book valuable to all and indispensable to students of the family and the home.

ROUGHING IT WITH BOYS. *G. W. Hinckley.* (Association Press.) A direct and absorbing story of living with boys, just what you would expect from Mr. Hinckley's good work at Good Will Association. Contains much valuable material on the real nature of real boys.

SOCIAL SERVICE STUDY AND EXHIBITS. *D. J. Fleming.* (Association Press, Calcutta.) Especially interesting as a text-book prepared for college classes in India. Many suggestions for all teachers.

TWILIGHT TALKS WITH CHILDREN. *Isabel C. Byrum.* (Gospel Trumpet Co.)

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by *Samuel M. Jackson and others*, in 12 volumes. (Funk & Wagnalls, New York, \$60.00.) This is a new edition based upon the new third edition of Germany's chief encyclopedia of church history, the Real Encyclopädie. Use has been made of much of the material which has appeared since the earlier edition. This is a good piece of work of what is often called a "constructive character." While it recognizes modern scholarship in the historical field, there is a much wider recognition of modern practical movements than is found in the German work. A fair amount of space is given to American topics. The work will be found sufficiently inclusive for the general student, decidedly strong in its apologetic attitude on debated questions, and especially valuable in material on church history. The geographical and archaeological material is also of a very high grade.

GRADED TEXT-BOOKS FOR THE SUNDAY SCHOOL

A SELECTED LIST OF TEXT-BOOKS AVAILABLE FOR USE IN THE GRADED SUNDAY SCHOOL

The Religious Education Association published in its magazine, *RELIGIOUS EDUCATION*, for August, 1909, "A Selected List of Text Books Available for Use in the Sunday School," compiled by *Mr. Herbert Wright Gates*. Since the first publication of this bibliography over sixty thousand copies have been distributed principally through the Bureau of Information at the office of the Association. The increase in the number of graded textbooks now demands a new issue and revision of the bibliography. *Mr. Guy O. Carpenter, A.B.*, and *Mr. Raymond F. Piper, A.B.*, students at the Boston School of Theology, prepared the following list of titles under the direction of *Prof. N. E. Richardson*, and the material has been edited and revised in the office of the Association.

A comparison of the bibliography of 1909 with its 125 titles, with the much longer list herewith, indicates the growth of interest in the graded school and the increased provision which is made for the same. It should be borne in mind also that this is only a selected list, a very large number of titles having been excluded and only those which seemed to have particular merit included.

Special thanks is due to the publishers for co-operation in preparing this book list. Nearly all the books included are on exhibit in the office of this Association, and available for examination by students and others interested.

The best books are marked with an asterisk, indicating those which are of first-rate value to any school. Many, equally good in themselves, are suitable only for the church communion for which they are prepared.

I. GRADED COURSES BY SERIES.

THE CONSTRUCTIVE BIBLE STUDIES. (The University of Chicago Press.) From the standpoint of scholarship this series meets the most severe tests. The principles of religious education which underlie the graded work usually have been carefully observed. The text-books for the high school and adult grades are especially rich and suggestive. The texts are listed in their appropriate grades on the following pages. A very complete and valuable booklet giving particulars of all courses may be obtained upon application to the University of Chicago Press, Chicago, Ill. Ask for the circular "Religious Education."

THE COMPLETELY GRADED SERIES. (Chas. Scribner's Sons, N. Y.) The aim throughout is to teach the pupil at each age what it means to be a Christian at that age. This aim is consistently carried out. The form of these lessons is especially attractive. No more satisfactory course has yet been published from the standpoint of adaptation. A helpful booklet entitled "The Core of Good Teaching," giving full details of this course, may be had free on application to Chas. Scribner's Sons, 597 Fifth Ave., N. Y.

THE INTERNATIONAL COURSE, GRADED SUNDAY SCHOOL LESSONS.

Published by:

- American Baptist Publication Society, Philadelphia.
- The Methodist Book Concern, N. Y.
- The Pilgrim Press, Boston.
- The Presbyterian Board of Publication and S. S. Work, Phila.
- The Murray Press, Unitarian, Boston.
- The S. S. Board of the Reformed Church, Philadelphia.
- Christian Board of Publication, St. Louis.

This is the graded series, chosen by the International Lesson Committee, and adopted by the above church commissions. The material for the Beginners,

Primary, and Junior Departments, the first three years of the Intermediate and the first year of the Senior department are already published. The remainder of the series will come shortly from the press. Each denominational house will cheerfully send samples and nearly all have special booklets giving the complete scheme of the lessons.

GENERAL COUNCIL GRADED SYSTEM. (General Council Publication House, Phila.) This system is prepared for Lutheran Parish, Bible and Sunday Schools. To the graded lessons there is added material from the catechism.

THE NATIONAL SOCIETY'S GRADED COURSE OF RELIGIOUS INSTRUCTION. (The National Society's Depository, 19 Great Peter St., Westminster, S. W., London.) These lessons are intended for the use of catechists, teachers in day and Sunday schools, and parents generally. They are published in book form and in serial form in the *School Guardian*. An unusually wide range of literature is prepared. Special sets of pictures, many very fine, have been issued for use with each of the graded volumes.

UNION GRADED SERIES. (Synagogue and School Extension, Cincinnati.) Graded lessons for Hebrew Sunday schools. Includes: "Stories of the Prophets," "Primary Graded Series," "Junior Bible Stories," and leaflets on religion. Separate books for teachers and pupils.

FRIENDS' FIRST DAY SCHOOL LESSONS, GRADED COURSE. (The Central Bureau, 150 N. 15th Street, Phila.) A complete series of graded lessons, for the most part an independent course of considerable merit. Some of the lessons are based on topics outlined by the International Committee.

THE TEACHER AND TAUGHT, GRADED LESSON COURSE. (The Friends' First Day School Association, London.) The general aim of the series is to provide help in a compact form for all engaged in religious instruction, whether it be in the day or Sunday school, or in the home. The materials are carefully selected to meet the requirements of scholars of varying age and attainment.

THE "KEEDY" SUNDAY SCHOOL LESSONS. (Graded S. S. Publishing Co., Boston.) Contain four excellent works for the Junior and Intermediate grades. (Listed by grades following.)

THE LONDON DIOCESAN S. S. MANUALS. (Longmans, Green & Co., N. Y.) Issued with the authority of the Bishop of London. The manuals are prepared by well-known experts in religious instruction. Compiled to give definite church teaching.

THE YOUNG CHURCHMAN Co., Milwaukee, Wis., and Edwin S. Gorham, N. Y., publish a series of graded text-books in topical courses for all grades. Of special value to Episcopal schools. They list also the text-books of the N. Y. S. S. Commission.

THE DIOCESAN SYSTEM OF CHURCH S. S. LESSONS. (Geo. W. Jacobs & Co., Phila.) Material of this series is intended for primary, junior, and senior grades.

THE BEACON SERIES: A GRADED COURSE. (Unitarian S. S. Society, Boston.) A fully graded series of 12 volumes from the ages 6-17, covering the Primary, Junior, and Intermediate departments. A wide range of topics and much extra-Biblical material.

THE ONE-TOPIC, THREE GRADED SERIES. (Unitarian S. S. Society, Boston.) A series furnishing the same topic for all grades of the school, with material for three departments: primary, intermediate, and senior. The complete course takes five years and covers seven topics. All except the last year are Bible lessons. Based on the modern viewpoint.

The department of Religious Education of the Unitarian Association is now engaged in the preparation of an entirely new and completely graded series of texts based on modern pedagogy.

SUNDAY SCHOOL COMMISSION OF THE DIOCESE OF NEW YORK, a series of texts for Episcopal schools, edited by W. W. Smith and others. Published by the Young Churchman Co., Milwaukee. The series includes biblical, catechetical, historical, doctrinal and missionary material. It is one of the most extensive series in its variety of subjects and methods of treatment.

THE STANDARD CURRICULUM OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. as set forth by the General Board of Religious Education of that church is carefully stated and the aims and methods of the course defined in a pamphlet which may be obtained, gratis, from Rev. Wm. E. Gardiner, 281 Fourth Avenue, N. Y.

II. TEXT-BOOKS BY GRADES.

I. BEGINNERS. (AGE. UNDER 6.)

Series for the Department.

*INTERNATIONAL GRADED COURSES. First and Second Year Beginners, notes by *Frances W. Danielson*. (Teacher's Text-Book \$1 a year, Beginners' Stories, 36c a year, with large pictures, \$2.50 a year postpaid.) These constitute the material for each of the two years' courses. Issued quarterly. For publishers, see list of series in first section.

*ONE YEAR OF SUNDAY SCHOOL LESSONS FOR YOUNG CHILDREN. *Florence U. Palmer*. (Macmillan, \$1.25.)

*SECOND YEAR OF SUNDAY SCHOOL LESSONS FOR YOUNG CHILDREN. *Florence U. Palmer*. (Macmillan, \$1.25.) These two books comprise an excellent two-year course of topical instruction, each topic having two or more stories grouped about it. Illustrated, and perforated picture cards for children's use obtainable. Very good.

BIBLE LESSONS FOR LITTLE BEGINNERS. Parts I. and II. *Mrs. M. J. C. Haven*. (Revell, 75c each.) Two volumes containing 52 lessons each, first known as the "Cushman Lessons," topically arranged for children and with many suggestive hints, though often poor in its selection of topics and the development of the lessons. Golden text cards may be secured to accompany the course.

"TEACHERS AND TAUGHT" LESSON COURSE. A YEAR'S COURSE OF NATURE AND HOME TALKS. (Published in "Teacher and Taught," Headley Bros., 140 Bishopsgate, E. C. London, 1s. 6d. per annum, with nature pictures, 4s. 6d.) "Intended to be used as the basis of the nature work in the Beginners' and Primary departments. About half the lessons are closely connected with Bible Story.

THE "BEGINNERS' COURSE." *Miss E. G. Wallis*. ("Teacher and Taught," Headley Bros., 140 Bishopsgate, E. C. London, 1s. 6d. per annum, pictures, 4s. 6d.) A "year's course of lessons on the Life of Jesus, stories of children of the Old Testament and of other lands, and other lessons specially prepared for children of five years old." The scientific aim is carefully worked out.

TALKS AND STORIES FOR BEGINNERS. *Miss M. Griffin*. (National Society's Depository, London, 1s. 6d.) A very practical and suggestive course of 52 lessons for very little children, ages 3-5, giving elementary ideas of God, Jesus, and the Church year, arranged for the Episcopal Church. The National Society list also a number of series of pictures and illustrations, many of which are unusually fine; prices, 2, 3, and 4d. per packet.

THE CHILDREN'S SUNDAY HOUR OF STORY AND SONG. *Sara Bullard Moffat and Julia A. Hidden*. (Unitarian S. S. Society, \$2.) A manual for teachers. Order of arrangement: program, with suggestions, songs, exercises, lessons for each of the five possible Sundays in nine months, beginning with October.

BIBLE STORIES FOR LITTLE FOLKS. *Isabel Lawford*. (Unitarian S. S. Society, Boston, 25c.) Some of the Bible stories told. A book for mothers to use for little children in the home. Furnishes some of the story material for LESSONS FOR SUNDAY KINDERGARTEN.

*LESSONS FOR THE SUNDAY KINDERGARTEN. *Ruth Cole Weatherbes*. (Unitarian S. S. Society Boston, 60c, pictures, 45c per set.) A teacher's manual, giving topics for each nine months, choice of two or more illustrations, stories, and directions on the talk to be given and use of the pictures. Outline pictures for each lesson, to be colored by the pupil.

*THE SUNDAY KINDERGARTEN'S GAME, GIFT, AND STORY. *Carrie S. Ferris*. (University of Chicago Press, Teacher's Manual \$1.65, pupil's permanent equipment, \$1.50 net, pupils temporary material, renewed each year, 35c net, illus-

trated story folder, 75c net.) One of the "Constructive Bible Studies." Prepared by an experienced primary teacher, assisted by an expert kindergartener, especially for those teachers of young children who have no technical knowledge of kindergarten methods. An excellent guide.

MISCELLANEOUS TEXTS FOR BEGINNERS.

A CHILD'S STORY OF THE LIFE OF CHRIST. *Helen Brown Hoyt.* (W. A. Wilde Co., Boston, \$1.25.) A well illustrated life of Christ written in simple language. Useful for teachers and parents.

KINDERGARTEN BIBLE STORIES: THE OLD TESTAMENT ADAPTED FOR LITTLE CHILDREN. *Laura E. Cragin.* (Revell, \$1.00.)

KINDERGARTEN STORIES FOR THE SUNDAY SCHOOL AND HOME. *Laura E. Cragin.* (Geo. H. Doran, N. Y., \$1.25.) These two books by *Miss Cragin* are well illustrated and have suggestions for programme, songs, etc. The second is on the New Testament.

KINDERGARTEN LESSONS FOR CHURCH SUNDAY SCHOOLS. (Young Churchman Co., Milwaukee, Wis., 75c.) A manual for the instruction of beginners.

LOVE, LIGHT, AND LIFE FOR GOD'S LITTLE CHILDREN. *Mabel A. Wilson.* (Shallcross Printing Co., 419 N. 4th St., St. Louis, \$2.50.) 52 lessons prepared for the Episcopal church. A beautiful and high grade text.

THE BIBLE IN PICTURE AND STORY. *Mrs. L. S. Houghton.* (American Tract Society, N. Y., 50c.) A well illustrated story of the Bible for the young reader or for the parent to read to the child.

SONGS FOR LITTLE PEOPLE. *Francis W. Danielson and Grace W. Conant.* (Pilgrim Press, 60c.) An excellent collection of suitable songs for regular and special occasions.

STORIES OF THE BIBLE. *Myles Endicott.* (Educational Pub. Co., Boston, 60c) Three volumes for the beginner covering the Old and New Testaments. Simple and interesting style. Valuable for reading or retelling.

*LESSON STORIES FOR THE KINDERGARTEN GRADE OF THE BIBLE SCHOOL. *Louis S. Palmer.* (Macmillan, 75c.) 34 very suggestive and helpful lesson stories from the Bible, arranged with helps for the teacher.

THE LORD'S PRAYER FOR CHILDREN. *Martha K. Lawson.* (Revell, 50c.) Eight suggestive and practical stories regarding the Lord's Prayer and its meaning.

WONDERLAND. (General Council Pub. House, Phila., 40c a year.) Published quarterly. A teacher's manual containing very helpful lessons for this department.

II. PRIMARY (AGES 6-8).

SERIES FOR THE DEPARTMENT.

*CHILD RELIGION IN SONG AND STORY. *Georgia L. Chamberlain and Mary Root Kern.* (Constructive Bible Studies. University of Chicago Press, two books, each, Teacher's manual, \$1.25, pupil's material, 40c.)

Book I. THE CHILD IN HIS WORLD.

Book II. WALKS WITH JESUS IN HIS HOME COUNTRY.

Book III is in preparation.

For the three grades of the primary department. Each book contains a series of forty lessons with songs, texts and stories appropriate to each. The pupil's book affords great variety in the treatment of the lessons. Practical.

*INTERNATIONAL COURSE OF GRADED S. S. LESSONS. Complete in three years. Notes by *Marion Thomas.* Each year's course issued quarterly in four parts. (For publishers see list in first section.)

FIRST YEAR'S LESSONS. Teacher's text-book, \$1 a year, pupil's, 30c a year.)

SECOND YEAR'S LESSONS. (Teacher's text-book, \$1 a year; 32 pictures in color, \$1.50 a year; 12 missionary pictures, 30c. Stories with hand work, 40c.)

THIRD YEAR'S LESSONS. (Teacher's text-book, \$1 a year. 24 colored pictures, \$1.25 a year. Pupil's stories with hand work, 40c a year.)

***KEYSTONE GRADED SERIES.** The American Baptist Publication Society publishes a separate series of notes on the International Graded Lessons, written by *Mrs. Lamoreaux*. (30c a year.)

***THE COMPLETELY GRADED SERIES.** Complete in three years. (Scribner teacher helper, 60c a year; pupil's text, 9c a quarter, 36c a year.)

First Year. GOD THE LOVING FATHER AND HIS CHILDREN.

Aims to lead the little child to realize that behind the human love and care is the great love of the Heavenly Father, and to awaken a desire on the part of the child to respond to this love by a life of trust, obedience, and helpfulness. Biblical and other stories are used as a basis of instruction.

Second Year. GOD'S LOYAL CHILDREN.

Shows how God would have children live together in home, school, and play; to enable them to see what it means to be loyal to Him in their relations to parents, brothers, sisters, playmates, and others. Biblical and other stories are used as the basis of instruction. Excellent.

Third Year. JESUS' WAY OF LOVE AND SERVICE.

Stories topically told, arranged mainly from the Gospels; the little child as he becomes fond of these stories will be led unconsciously to follow more and more Jesus' way of love and service and to accept Him as his ideal and leader.

THE ONE TOPIC, THREE GRADED SERIES. (Unitarian S. S. Society, Boston.) These have the form of illustrated leaflets, and are all prepared for the primary department; to take five years if the full series is used.

1. EARLY OLD TESTAMENT NARRATIVE. *Mrs. J. C. Jaynes*. 36 lessons. (15c.)
2. STORY OF ISRAEL. *Albert Walkley*. 20 lessons. (12c.)
3. GREAT THOUGHTS OF ISRAEL. *Albert Walkley*. 20 lessons. (12c.)
4. SCENES IN THE LIFE OF JESUS. *Mrs. J. C. Jaynes*. 36 lessons. (15c.)
5. TEACHINGS OF JESUS. *Mrs. J. C. Jaynes*. 20 lessons. (12c.)
6. BEGINNING OF CHRISTIANITY. *Mrs. J. C. Jaynes*. 20 lessons. (12c.)
7. BEACON LIGHTS OF CHRISTIAN HISTORY. *Edw. A. Horton*. 40 lessons. (25c.)

All Biblical material excepting No. 7. Nos. 1, 4, and 7 have been widely used, and these three courses make a good combination for the primary years.

FRIENDS' FIRST DAY SCHOOL LESSONS, GRADED COURSE. (The Central Bureau, 150 N. 15th St., Phila.)

1. A series of lessons in three quarterlies for primary classes based on topics selected from those prepared by the International Committee. The general theme is "The Heavenly Father's Care."

2. Outline lessons for primary classes. For teachers only.

3. A MANUAL FOR PRIMARY TEACHERS, a pamphlet of suggestions for the teacher concerning subject matter and methods for infant classes.

THE NATIONAL SOCIETY'S GRADED COURSE OF RELIGIOUS INSTRUCTION. (The National Society's Depository, 19 Great Peter St., Westminster, S. W. London.) A series for the primary are published by the Society; they are listed separately in the following lists.

SUPPLEMENTAL LESSONS FOR THE PRIMARY GRADES OF THE S. S. (Presbyterian Board of Pub. and S. S. Work, Phila.) These are for use with the uniform S. S. Lessons.

Part I. *Marion Thomas*. (Paper, 60 pp., 25c.)

Part II. *M. Florence Brown*. (Paper, 58 pp., 25c.)

BY TOPICS.

Nature Study.

A CYCLE OF NATURE STUDY. Suitable for children from the lowest kindergarten age to 12 years. *M. M. Penstone*. (National Society's Depository, London, 3s. 6d. net.) 52 chapters. Many excellent studies of familiar objects.

ALL THE YEAR AROUND. Illustrated. *Amelia M. Mulliken*. (Unitarian S. S. Society, Boston. \$1 set of pictures for all lessons, 30c.) 40 lessons, each containing a picture, poems, stories, with talks to pupils and teacher's directions. Nature illustrations are largely used in these lessons to show God's loving care.

GOD IN NATURE. *Mrs. Kate G. Wells*. (Unitarian S. S. Society, Boston. 10 illustrated 4-page leaflets in envelope for teacher's use, 20c. Illustrated pictures for pupils, 8c.)

MOTHER NATURE'S CHILDREN. *A. W. Gould.* (Ginn, 60c.) A series of lessons showing God's wisdom and love as exhibited in Nature.

MOTHER NATURE'S HELPERS. *A. W. Gould.* (Ginn, 12 lessons on large 4-page leaflets, 15c.) Purpose: to show the helpfulness which can be traced in all the relations of life.

Bible.

CHILDREN OF THE BIBLE, LEADING TO THE CHRIST CHILD. *Lillian B. Poor.* (Unitarian S. S. Society, Boston. Teacher's manual, 60c. Set of pictures, 15c.) 20 lessons. Pictures for each lesson. Such subjects as Moses, Samuel, Naming of Jesus, etc. A good book for primary class work.

GOD'S LOVE AND CARE: STORIES FROM THE OLD AND NEW TESTAMENTS. *S. Kirshbaum.* (London Diocesan S. S. Graded Manuals.) A year's course with a lesson for each Sunday. For pupils from 7-9.

"TEACHERS AND TAUGHT" GRADED LESSONS COURSES. The "Primary" course. *Mrs. L. Isabel Harvey.* (Published monthly in "Teachers and Taught," 1s. 6d. per annum, Headley Bros., 140 Bishopsgate, E. C. London.) Divided between the New and the Old Testaments. Ages 6 and 7.

TELL ME A TRUE STORY. *Mary Stewart.* (Revell, \$1.25 net.) 48 stories told in a simple and attractive style. Also contains suggestions and methods as to the use of the story in the Sunday school.

GOSPEL IN THE O. T. AND THE GOSPEL IN THE N. T. *Walker Gwynne.* (Edwin S. Gorham, N. Y., 12c.) Bible lessons for the Christian Year, illustrating the Church Catechism.

THE "PELL" STORY BOOKS. *Edward Leigh Pell.* (Revell, 35c each.) For the child who is just beginning to read for himself. The stories are told in the first person. The titles are:

THE STORY OF DAVID.

THE STORY OF JOSEPH THE DREAMER.

THE STORY OF JESUS FOR LITTLE PEOPLE.

Old Testament.

(See also 1, 2, 3, in the Unitarian lines above.)

OLD TESTAMENT STORIES FOR LITTLE CHILDREN. *Laura E. Cragin.* (Revell, \$1.25.) Illustrated. 52 stories from the O. T. told in simple and attractive language. Good reading for the child and valuable to the teacher in preparation of the lesson.

STORIES FROM THE OLD TESTAMENT. *Mrs. Henry C. Parker.* (Unitarian S. S. Society, Boston, 60c.) The second book of the "Beacon Series." The leading stories of the O. T. retold, much of the Bible language being retained. The Teacher's helps gives illustrations, poems, and applications. An attractive volume.

THE SHEPHERD PSALM FOR CHILDREN. *Josephine L. Baldwin.* (Revell, 35c.) An explanation in simple language. Intended as a basis for oral instruction.

New Testament.

(See also Constructive Series above, and 4, 5, 6 in Unitarian Series above.)

PRIMARY GOSPEL IN THE CHURCH. *Walker Gwynne.* (Young Churchman Co., Milwaukee, two parts, 10c each.) Two parts. 26 lessons each. Part of "The Gospel in the Church Series," which is a complete manual of instruction in the teachings of the church.

STORIES FROM THE NEW TESTAMENT. *Oliver J. Fairfield.* (Unitarian S. S. Society, Boston, 60c.) Third book of the "Beacon Series." Stories from the Gospels and Acts.

*SIMPLE LESSONS ON THE LIFE OF OUR LORD. *H. A. Lester and E. B. Jennings.* (Longmans, 50c.) For Episcopal pupils. One of the London Diocesan Manuals. 52 well arranged lessons.

Religion.

FIRST BOOK OF RELIGION. *Mrs. Chas. A. Lane.* (Unitarian S. S. Society, Boston, 60c.) 96 pp. First book of the "Beacon Series." Stories from all sources,

including a few from the Bible, to teach lessons of religion. Stories well told. Questions and memory work. Teacher's helps.

MANUAL OF CHRISTIAN DOCTRINE, ACCORDING TO THE CHURCH CATECHISM AND THE CHRISTIAN YEAR. *Walker Gwynne*. (Edwin S. Gorham, N. Y., 6c.)

NEW METHODS IN THE JUNIOR SUNDAY SCHOOL. *Hetty Lee*. (National Society's Depository, London, 1s. 6d. net.) 52 lessons prepared for the Episcopal Church of England based on Froebelian principles. A suggestive introduction treating the problems and methods of the Sunday School. For children under 9 years.

THE CHURCH'S YEAR IN THE SUNDAY KINDERGARTEN. (Longmans, 2s. net. 8 series of half-tone pictures in packets at 2d., 3d., and 4d., per packet. Some exceptionally fine.) 52 lessons prepared for a country Sunday School of the Episcopal Church. Contains a fine introductory chapter on the country Sunday school.

THE SUNDAY KINDERGARTEN. *Hetty Lee*. (National Society's Depository, London, 1s. 6d. net.) There are 18 illustrations. 52 lessons arranged with reference to the Episcopal church and the church year. Emphasis upon the devotional life.

Conduct.

GOD IN LITTLE DEEDS. *Mrs. Kate G. Wells*. (Unitarian S. S. Society, Boston. Ten illustrated four-page leaflets for teacher's use, 20c. Illustrative pictures for pupil, 8c.) The stories of children told from life. Pertinent "Questions for Pupils." Such subjects as, Saving Others, Love of Country, Obedience, etc.

HOME LIFE. *Susan I. Lesley and Elizabeth L. Head*. (Unitarian S. S. Society, Boston, 10c.) 12 lessons cards with such topics as, The Pleasant Face, Teasing, Helpfulness. Each card bears a half-tone picture, a poem, and a Bible text.

LIFE STUDIES. (Unitarian, S. S. Society, Boston, 15c. Pictures for each lesson, 15c. Teacher's helper, 20c.) 36 lessons; each includes a Bible passage, a biographical sketch, the presentation of one trait or duty, questions for classes, and a hymn for memorizing. Also prepared for Juniors.

WORKLAND. (General Council Pub. House, Phila., 40c a year.) One of the "General Council Graded System." For ages 6 and 7.

III. JUNIOR (AGES 9-12)

SERIES FOR THE DEPARTMENT.

*CONSTRUCTIVE SERIES. (The University of Chicago Press.)

AN INTRODUCTION TO THE BIBLE FOR TEACHERS OF CHILDREN. *Georgia L. Chamberlin*.

THE LIFE OF JESUS. *Herbert W. Gates*.

HEROES OF ISRAEL. *Theodore G. Soares*.

OLD TESTAMENT STORY. *Charles H. Corbett*.

THE STORY OF PAUL OF TARSUS. *Louise Warren Atkinson*.

*COMPLETELY GRADED SERIES. (Chas. Scribner's Sons.)

JUNIOR BIBLE. Four parts, four years. *Chas. F. Kent and Harold Hunting*.

Part I. EARLY HEROES AND HEROINES.

Part II. KINGS AND PROPHETS.

Part III. LIFE AND WORDS OF JESUS.

Part IV. CHRISTIAN APOSTLES AND MISSIONARIES.

*GRADED SUNDAY SCHOOL LESSONS: INTERNATIONAL COURSE. Complete in four years. (Publishers give in first section, Teacher's text book, \$1 a year, 25c a part. Pupils book for work and study with picture supplement, 10c. Junior department program, 15c a dozen.) The material for each year consists of (a) A teacher's helper in four parts, (b) The pupil's book for Work and Study with picture supplement, four books each year, (c) Junior Department Program, containing order of service.

SUPPLEMENTAL LESSONS FOR THE JUNIOR DEPARTMENT OF THE S. S. (Presbyterian Board of Pub. and Sabbath School Work, Phila., 25c each.) For use with the uniform S. S. lessons.

First Year. *Josephine L. Baldwin.*

Second Year. *Frederick G. Taylor.*

Third Year. *Morris Fergusson.* (15c)

LONDON DIOCESAN S. S. GRADED MANUALS. (Longmans) Two volumes for the Junior department, each containing a year's course with a lesson for each Sunday.

CATECHISM: THE LIFE OF FAITH AND ACTION. *H. A. Lester and E. G. Wainwright.* For pupils 9-11.

CATECHISM: PRAYER AND SACRAMENTS. *Canon Morley Steveson.* For pupils 11-13.

"TEACHERS AND TAUGHT" GRADED LESSONS COURSE. *Miss Amy Montford* (published monthly in "Teacher and Taught," Headley Bros., 140 Bishopsgate, E. C., London, 1s. 6d. per annum. With 52 pictures at 4s. 6d. net.) In two parts: HISTORY DOWN TO DAVID.

LIFE OF JESUS. Ages 8-10.

THE FRIENDS' FIRST DAY SCHOOL LESSONS, GRADED COURSE. The Central Bureau, 150 N. 15th St., Phila.) Material as follows:

(a) A series of lessons based upon the topics prepared by the International Committee for ages 8-12.

(b) BIBLE HERO SERIES. Independent lessons for ages 10-13.

(c) LIFE OF JESUS. For ages 10-12.

THE NATIONAL SOCIETY'S GRADED COURSE OF RELIGIOUS INSTRUCTION. (The National Society's Depository, London.)

THE WAY OF WORSHIP. *Hetty Lee.*

LESSONS ON THE LIFE OF OUR LORD JESUS CHRIST. *Hetty Lee.*

CHARACTERS AND SCENES FROM HEBREW STORY. *Hetty Lee.*

A CYCLE OF NATURE STUDY. *M. M. Penstone.*

BY TOPICS

The Bible.

*A CHILD'S GUIDE TO THE BIBLE. *George Hodges.* (Doubleday Page & Co., \$1.20.) The story of the Bible told in a simple and interesting manner.

*AN INTRODUCTION TO THE BIBLE FOR TEACHERS OF CHILDREN. *Georgia L. Chamberlin.* "Constructive Bible Studies." (University of Chicago Press. Teacher's manual \$1.10 postp. Pupil's notebook 29c postp.) A course designed, through the use of stories, to introduce the child to a sufficient number of the books of the Bible to present the distinguished characteristics of each group of literature. Aim: to create interest rather than to give detailed information. Designed for 10 years of age but better suited to 12.

THE BIBLE AND THE BIBLE COUNTRY. *J. T. Sunderland.* (Unitarian S. S. Society, Boston. Teacher's edition with helper, 60c.) One of the Beacon Series.

Part I. ON THE BOOKS OF THE BIBLE.

Part II. STUDIES OF THE BIBLE COUNTRY AND PEOPLE IN TRAVEL LESSONS. Age 10.

BIBLE STORY. New and Old Testament Stories. (General Council Pub. House, Phila. Teacher's edition, 75c postp., pupil's edition, 60c postp.) Text book in "Lutheran Lesson Series." 52 lessons arranged so as to cover the whole Bible story.

BIBLE READINGS, PRECEPTS, AND OUTLINES. *Theodore E. Schmauk.* (General Council Pub. House, Phila., \$1.) 52 lessons arranged for the Lutheran S. S. covering the life of Christ. Age 11.

BIBLE HISTORY. *Theodore E. Schmauk.* (General Council Pub. House, Phila. Teacher's edition, 75c postp., pupil's edition, 60c postp.) 52 lessons giving a survey of the important events in the history of the Old and New Testament. Age 12.

Old Testament.

(See Friends' First Day School Lessons, 2. also "Teachers and Taught" Lesson Course, 1.)

***HEROES OF ISRAEL.** *Theodore G. Soares.* University of Chicago Press, Teacher's Manual, \$1.10 postp., pupil's text-book, \$1.13 postp.) One of the "Constructive Bible Studies." A year's course. Each story is followed by suggestive questions for study and written work. A fine piece of work. For age 12 or thereabouts.

***EARLY HEROES AND HEROINES.** *Chas. F. Kent and Harold Hunting.* (Scribner's, 20c a quarter, 80c a year. Teacher's guide, 15c a quarter, 60c a year.) Part I. of the "Junior Bible." Covers stories from Abraham to Solomon. Age 9.

***KINGS AND PROPHETS.** *Chas. F. Kent and Harold Hunting.* (Scribner's, 20c a quarter, 80c a year. Teacher's guide, 15c a quarter, 60c a year.) Part II. of the "Junior Bible." Covers stories from Rehoboam to Herod. Age 10.

***BOYS AND GIRLS IN HEBREW HOMES.** *John L. Keedy.* (The Graded S. S. Pub. Co., Boston. \$1 postpaid. Pupil's portfolio, 40c.) Teacher's manual accompanied by pupil's note book containing 40 lessons drawn from Biblical material. A study of the boys and girls of the Bible in their social relations. Ages 9-12.

***EARLY HEBREW STORIES.** *Chas. F. Dole.* (Unitarian S. S. Society, Boston. 15c.) 12 lessons on Bible characters from the patriarchs to the kings, with questions. Direct and simple in style.

HEBREW BEGINNINGS. *Edna H. Stebbins.* (Unitarian S. S. Society, Boston. 35c.) Sixth book of the "Beacon Series." Part I. of Old Testament Narratives. 36 lessons to Death of Saul.

HEBREW HISTORY. *Henry H. Sanderson.* (Unitarian S. S. Society, Boston. 60c.) Seventh book of the "Beacon Series." Part II. of the Old Testament Narratives. From David to Christ including "Between the Testaments." To be used with the Bible to which each lesson makes frequent reference. A reference book for the teacher.

HERO STORIES OF THE OLD TESTAMENT. (Young Churchman Co., Milwaukee, Wis. 7c per part, also Teacher's Notes for each part, 25c.) A two year course. Ages 8-12.

OLD TESTAMENT STORY. *Chas. H. Corbett.* (University of Chicago Press.) This is described in the Intermediate Dept. but may be used for pupils 12 years of age.

THE PERIOD OF THE PATRIARCHS. *C. Isabel Harvey Smith.* (Headley Bros., 140 Bishopsgate, E. C., London. 1s. net.) One of the "Teachers and Taught" Text-book Series. A teacher's manual of 30 outline lessons stories from the book of Genesis, preceded by chapters on the beginnings of Hebrew history.

CHARACTERS AND SCENES FROM THE HEBREW STORY. *Hetty Lee.* (The National Society's Depository, London. 1s. 6d. net.) 52 good biographical lessons from the Old Testament heroes told in such a way as to give the history of the Hebrew people.

The Life of Christ.

(See "Teachers and Taught" Lesson Course, 2, also, Friends' First Day School Lessons, 3.)

***THE LIFE OF JESUS.** *Herbert W. Gates.* (University of Chicago Press, 83c postpaid.) One of the "Constructive Bible Studies." 42 lessons on the life of Jesus taken with special reference to the heroic. Teacher's manual and pupil's notebook. One of the best texts on the subject for this age. For ages 11 or thereabouts.

***THE BOY'S LIFE OF CHRIST.** *Wm. Byron Forbush.* (Funk, Wagnalls Co. \$1.20.) The life of Christ in conversational style by an expert in boy-knowledge. Contains notes and lesson material.

***LIFE AND WORKS OF JESUS.** *Chas. F. Kent and Harold Hunting.* (Scribner's, 20c a quarter, 80c a year. Teacher's guide 15c a quarter, 60c a year.) Part III of the Junior Bible, "Completely Graded Series." Covers stories and teachings from the gospels. Age 11.

PICTURELAND. (General Council Pub. House, Phila. 40c a year.) Published quarterly. A teacher's manual containing lessons on the life of Christ. For ages 8-9.

THE TEACHINGS OF JESUS; OR, CHRISTIAN ETHICS FOR YOUNGER CHILDREN. (Young Churchman Co., Milwaukee, Wis. Two parts, each part 10c. Teacher's notes each part 25c.) A one year course.

THE LIFE OF JESUS CHRIST OUR LORD; JUNIOR COURSE. (Young Churchman Co., Milwaukee, Wis. Two parts, each part 10c. Teacher's notes 25c a part.) A one year course. For ages 10-13.

WHEN THE KING CAME. *George Hodges*. (Houghton, \$1.25.) The story of the life of Christ told in an interesting manner for children.

LESSONS ON THE LIFE OF OUR LORD JESUS CHRIST. *Hetty Lee*. (National Society's Depository, London. 2s. net.) Representing the life of Christ so as to deepen the love and admiration of Christ.

Miscellaneous.

*CHRISTIAN APOSTLES AND MISSIONARIES. *Chas F. Kent and Harold Hunting*. (Scribner's, 20c a quarter, 80c a year. Teacher's guide, 15c a quarter, 60c a year.) Of the "Completely Graded Series." Part IV. of the Junior Bible. Covers stories from the Acts, Epistles and from the later Christian heroes. Age, 12.

CHARACTER BUILDING. *Edw. A. Horton*. (Unitarian S. S. Society, Boston. 15c.) 20 lessons dealing with the leading traits of Christian Character. Such subjects as: Sincerity, Honor, Fidelity, etc. Also for the Senior grade.

LIFE STUDIES. (Unitarian S. S. Society, Boston. 30c, set of pictures, 15c. Teacher's helper, 20c.) Each lesson contains a Bible passage, a biographical sketch, the presentation of one trait or duty, questions, and a memory hymn.

GOSPEL IN THE CHURCH. *Walker Gwynne*. (Young Churchman Co., Milwaukee, Wis. Two parts, each 10c.) 26 lessons in each part. One of the "Gospel in the Church Series."

MANUAL OF CHRISTIAN DOCTRINE. *Walker Gwynne*. (Edwin S. Gorham, N. Y., 10c.) Written according to the church catechism and the Christian year.

THE GOSPEL IN THE OLD TESTAMENT AND THE GOSPEL IN THE NEW TESTAMENT. *Walker Gwynne*. (Edwin S. Gorham, N. Y., 12c.) Bible lessons for the Christian year, illustrating the church catechism.

THE PERIOD OF THE EXODUS. *S. Allen Warner*. (Headley Bros., 140 Bishopsgate, E. C., London. 1s. net.) One of the "Teachers and Taught Series." A teacher's manual containing a brief but suggestive course of lessons. Intended for elementary grades, 6-8, but suited to years more advanced.

THE UNITED MONARCHY OF THE HEBREWS. *C. C. Graveson*. (Headley Bros., 140 Bishopsgate, E. C., London. 1s. net.) One of the "Teachers' and Taught Series." A brief introduction to the latter historical books.

WORLD STORIES IN RELIGION. *Joel H. Metcalf*. (Unitarian S. S. Society, Boston. 60c.) Fourth book of the "Beacon Series." Stories from all courses, ancient and modern, preceded by Bible and poetical selections. Stories are well selected. Age 9.

A CYCLE OF NATURE STUDY. *M. M. Penstone*. (The National Society's Depository, London. 3s. 6d. net.) 52 chapters. Of value in arousing interest in nature. For children under 12.

THE WAY OF WORSHIP. *Hetty Lee*. (The National Society's Depository, London, 2s. net.) Lessons introductory to the catechism and prayer-book of the Church of England. Pictures to accompany.

IV. INTERMEDIATE. (AGES 13-16.)

SERIES FOR THE DEPARTMENT.

*CONSTRUCTIVE SERIES. (The University of Chicago Press.)

THE LIFE OF CHRIST. *Issac Bronson Burgess*.

THE HEBREW PROPHETS. *Georgia L. Chamberlain*.

THE APOSTOLIC AGE. *George Holley Gilbert*.

STUDIES IN THE GOSPEL OF MARK. *Ernest D. Burton*.

STUDIES IN THE FIRST BOOK OF SAMUEL. *Herbert L. Willet*.

*COMPLETELY GRADED SERIES. (Chas. Scribner's Sons, N. Y.)

HEROES OF THE FAITH. *Herbert W. Gates*.

CHRISTIAN LIFE AND CONDUCT. *Harold Hunting*.

THE STORY OF THE BIBLE.

THE LIFE OF JESUS. *William B. Forbush*.

*GRADED SUNDAY SCHOOL LESSONS: INTERNATIONAL COURSE. (Publishers given in first section. Teacher's manual 60c a year, 15c a quarter, pupil's text-book 12½c a quarter.) Course complete in four years; three years of course now published.

GRADED LESSONS FOR THE INTERMEDIATE DEPARTMENT. *E. M. Fergusson*. (Westminster Press, Phila., 25c a year.) Two year course; first year, a compact 39 lessons course on O. T. Books and History, and the second year, 30 lessons on (a) The Land of Palestine, (b) O. T. History, (c) The Life of Jesus Christ.

FRIENDS' FIRST DAY SCHOOL LESSONS, GRADED COURSE. (The Central Bureau, 150 N. 15th St., Phila.) Material as follows:

(a) A series on THE ACTS OF THE APOSTLES.

(b) BIBLE HISTORY SERIES. A two years' course in eight quarterlies. A direct and careful treatment.

GENERAL COUNCIL GRADED SYSTEM. (General Council Pub. House, Phila.)

BIBLE FACTS AND SCENES. *Theo. E. Schmauk*.

BIBLE GEOGRAPHY. *Theo. E. Schmauk*.

BIBLE BIOGRAPHY. *J. E. Whittaker*.

BIBLE TEACHINGS. *Jos. Stump*.

BIBLE LITERATURE. *John A. W. Hass*.

*J. L. KEEDY BOOKS. (The Graded S. S. Pub. Co., Boston.)

O. T. HEROES.

EARLY CHRISTIAN HEROES.

THE LIFE OF CHRIST.

"TEACHERS AND TAUGHT" GRADED LESSON COURSES. (Headley Bros. 140 Bishopsgate, E. C., London. 1s. 6d. per annum) These are published monthly in Teacher and Taught. For ages 11, 12, 13. In two parts.

Part I. HEBREW HISTORY—From the Fall of Samaria to the Roman Conquest.

Part II. THE SPREAD OF CHRISTIANITY. A study of Paul, and later followers of Jesus Christ.

THE NATIONAL SOCIETY'S GRADED COURSE OF RELIGIOUS INSTRUCTION. (National Society's Depository, 19 Great Peter Street, Westminster, London.)

THE STORY OF CHRIST'S FIRST MISSIONARIES. *M. M. Penstone and M. V. Hughes*.

THE CHILDREN'S CHARTER, OR THE CHURCH CATECHISM. *G. L. Richardson*.

BUILDERS OF THE CHURCH AND PRAYERBOOK. *Mrs. K. L. M. Rowton*.

THE ONE TOPIC, THREE GRADED SERIES. (Unitarian S. S. Society, Boston.) These are published in the form of illustrated leaflets. The texts listed under Primary may extend into the Junior ages, and these may be begun before the Intermediate ages, so as to practically cover the Junior ages. The course is intended to take five years, under seven topics:

EARLY OLD TESTAMENT NARRATIVES. *Wm. H. Lyon*.

STORY OF ISRAEL. *Edw. A. Horton*.

GREAT THOUGHTS OF ISRAEL. *Edw. A. Horton*.

SCENES IN THE LIFE OF JESUS. *Edw. A. Horton*.

TEACHING OF JESUS. *Edw. A. Horton*.

BEGINNING OF CHRISTIANITY. *Edw. A. Horton*.

BEACON LIGHTS OF CHRISTIAN HISTORY. *Edw. A. Horton*.

BY TOPICS

The Bible.

BIBLE FACTS AND SCENES. *Theo. E. Schmauk*. (General Council Pub. House, Phila., 60c postp.) One of the General Council Graded System. It is Bible geography revised, abridged and simplified, a year's course.

BIBLE GEOGRAPHY. *Theo. E. Schmauk*. (General Council Pub. House, Phila. \$1.25 postp.) One of the General Council Graded Series. A description of geography, customs and government in the background of biblical narrative. 52 lessons. Age 13.

BIBLE BIOGRAPHY. *J. E. Whittaker*. (General Council Pub. House, Phila., \$1.00 postp.) One of the General Council Graded Series. 52 lessons on the lives of Old and New Testament characters. Age 14.

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(See Friends' First Day School Lessons, 6. Also Teachers and Taught Lesson Courses, 2.)

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75c.) Studies the modern church from the standpoint of its functions, needs, methods of work and relation to social institutions. Age, 20.

*LANDMARKS IN CHRISTIAN HISTORY. *Henry T. Rowe*. (Scribner's, 12c a quarter, 48c a year. Teacher's guide, 15c a quarter, 60c a year. Complete in one volume, 75c.) One of the "Completely Graded Series." Takes up the teachings of Christ as they were developed by the Apostles and later in the history of the church.

THE HISTORY OF THE CHRISTIAN CHURCH. (The Young Churchman Co., Milwaukee, Wis. Two parts, each 15c.)

BEACON LIGHTS OF CHRISTIAN HISTORY. *Albert Walkley*. (Unitarian S. S. Society, Boston, 25c.) One of "The One Topic Three Graded Series." 40 lessons. *Ethics*.

*LIFE QUESTIONS OF HIGH SCHOOL BOYS. *Jeremiah W. Jenks*. (Y. M. C. A. Press, N. Y. 40c.) An excellent course for high school boys. Has reference for reading suggestive questions for class discussions, and blank pages for notes.

*NOBLE LIVES AND NOBLE DEEDS. Edited by *Edwin A. Horton*. (Unitarian S. S. Society, Boston, 35c.) 40 lessons by various writers, illustrating Christian character. The plan is to present traits of character as shown in great examples. Golden texts, questions and suggestions.

THE YOUNG CHRISTIAN AND HIS WORK. *Z. Grenell*. (American Baptist Pub. Society, 50c net.) A text book on Christian ethics covering duties to self, to others, to God, etc.

Social Duties.

*SOCIAL DUTIES FROM THE CHRISTIAN POINT OF VIEW. *Charles Richmond Henderson*. (University of Chicago Press, \$1.37 postp.) One of the "Constructive Bible Studies." Treats the social problems of the day, giving valuable advice as to remedies, and the relation of Christianity to these problems.

TOWN-STUDY. *M. M. Penstone*. (National Society's Depository, London, 4s. net.) Suggestions for a course of lessons preliminary to the study of civics. To help good citizenship by studying English towns. 53 chapters.

VI. ADULT (AGES 21 AND OVER)

SERIES FOR THE DEPARTMENT.

*CONSTRUCTIVE BIBLE STUDIES. (The University of Chicago Press.)

THE PRIESTLY ELEMENT IN THE OLD TESTAMENT. *William R. Harper*.

THE PROPHETIC ELEMENT IN THE OLD TESTAMENT. *William R. Harper*.

THE LIFE OF CHRIST. *Ernest D. Burton*.

THE FORESHADOWING OF THE CHRIST. *William R. Harper*.

THE FOUNDING OF THE CHRISTIAN CHURCH. *Ernest D. Burton*.

THE WORK OF THE OLD TESTAMENT SAGES. *William R. Harper*.

THE WORK OF THE OLD TESTAMENT PRIESTS. *William R. Harper*.

THE SOCIAL AND ETHICAL TEACHINGS OF JESUS. *Shailer Mathews*.

THE UNIVERSAL ELEMENT IN THE PSALTER. *John M. P. Smith and Georgia L. Chamberlain*.

THE BOOK OF JOB, OR THE PROBLEM OF HUMAN SUFFERING. *William R. Harper*.

THE FOUR LETTERS OF PAUL. *Ernest D. Burton*.

THE ORIGIN AND RELIGIOUS TEACHING OF THE OLD TESTAMENT BOOKS. *Georgia L. Chamberlain*.

*THE COMPLETELY GRADED SERIES. (Scribner's.)

HEROES AND CRISES OF EARLY HEBREW HISTORY. Historical Bible, Part I. *Chas. F. Kent*.

THE FOUNDERS AND RULERS OF UNITED ISRAEL AND JUDAH. Historical Bible, Part II. *Chas. F. Kent*.

THE KINGS AND PROPHETS OF ISRAEL AND JUDAH. Historical Bible, Part III. *Chas. F. Kent*.

THE MAKERS AND TEACHERS OF JUDAISM. Historical Bible, Part IV. *Chas. F. Kent*.

BIBLE STUDIES FOR ADULT CLASSES. *Philip A. Nordell.* (American Baptist Pub. Society, Phila., 20c.) Three texts.

STUDIES IN OLD TESTAMENT HISTORY.

STUDIES IN THE LIFE OF CHRIST

STUDIES IN THE APOSTOLIC AGE.

FRIEND'S FIRST DAY SCHOOL LESSONS, GRADED COURSE. (The Central Bureau, 150 N. 15 St., Phila.)

I. A series for adult classes dealing with present-day problems, such as agriculture, transportation and civic questions.

II. A series in three quarterlies based on selections from topics outlined by the International Committee.

III. A series on the Psalms, by *Augustus Murry*. Written from an historical and interpretative, but in no sense a technical standpoint.

NOTE. Many of the courses listed in the Senior Dept. are of value as texts for adults.

BY TOPICS

The Bible.

*ANCESTRY OF OUR ENGLISH BIBLE. *Ira M. Price.* (S. S. Times Co., Phila., \$1.50.) A history of the various versions of the Bible, well illustrated.

*BOOKS OF THE BIBLE. *M. C. Hazard and H. T. Fowler.* (Pilgrim Press, 50c.) A course for advanced classes. Treatment of lessons includes references for study, comment, analysis of lessons, home readings, points to be noted, points for class discussion.

*OUTLINES FOR THE STUDY OF BIBLICAL HISTORY AND LITERATURE. *F. K. Saunders and H. T. Fowler.* (Scribner's, \$1.25.) The history of the Hebrews and Jews is studied through its different periods, by the source method. Ample references, historical and archaeological notes are given. For advanced work.

A WICKET GATE TO THE BIBLE. *Wm. C. Gannett.* (Unitarian S. S. Society, Boston, 20c.) A summary of scholarship concerning the origins and contents of the Old and New Testaments. Useful for class work or reference.

THE ENGLISH BIBLE. *George Milligan.* (Randolph, N. Y. 30c.) One of the "Guild Text-Books." A sketch of the history of the Bible.

THE HISTORY OF THE ENGLISH BIBLE AND HOW IT CAN DOWN TO US. *W. B. Thomas.* (T. & T. Clark, Edinburgh, 25c.)

THE MAKING OF THE BIBLE. *Albert E. Dunning.* (Pilgrim Press, 82c postp.) A text-book for adult classes giving brief outlines of the facts in the history of the bible which are essential to an intelligent understanding of its contents.

SYSTEMATIC BIBLE STUDY FOR ADVANCED CLASSES. *Miss L. L. Robinson.* (The Young Churchman Co., Milwaukee, Wis., 23c postp.)

The Old Testament.

(See Friends' First Day School Lessons, 3.)

*HISTORY OF THE RELIGION OF ISRAEL. *Charles H. Toy.* (Unitarian S. S. Society, Boston, 35c.) 30 lessons, supplemented with chronological table, list of reference books and index. Directions and questions. Practical and scholarly.

*THE DAY OF THE KINGS OF ISRAEL. *Irving F. Wood and Newton M. Hall.* (Pilgrim Press, Three parts, each 25c.) A practical course on the prophetic sermons of the old Hebrew writers, with suggestions as to their relation to our time.

*THE FORESHADOWING OF THE CHRIST. *William R. Harper.* (University of Chicago Press, 54c postp.) An inductive study of the development of the Messianic idea as it appears in the history and the prophecy of the Hebrew people. College years.

*HEROES AND CRISES OF EARLY HEBREW HISTORY. *Chas F. Kent.* (Scribner's, \$1.00.) Part I. of the Historical Bible of the "Completely Graded Series." Treats of the principal men and events from the beginning of history to the time of Moses.

*THE FOUNDERS AND RULERS OF UNITED ISRAEL. *Chas. F. Kent.* (Scribner's, \$1.00.) Part II. of the Historical Bible of the "Completely Graded Series." From Moses to the division of the kingdom.

*THE KINGS AND PROPHETS OF ISRAEL AND JUDAH. *Chas. F. Kent.* (Scribner's, \$1.00.) Part III. of the Historical Bible of the "Completely Graded Series." From the division of the Kingdom to the Babylonian exile, with especial atten-

tion being given to the personality, aims, and methods together with the social, ethical, and religious teachings of the Hebrew prophets.

***THE MAKERS AND TEACHERS OF JUDAISM.** *Chas. F. Kent.* (Scribner's, \$1.00.) Part IV. of the Historical Bible of the "Completely Graded Series." Covers the period from the Babylonian exile to the birth of Jesus, with a careful study of the work of the later prophets, priests, sages and the psalmists.

***THE UNITED KINGDOM.** *Chas. F. Kent.* (Scribner's, \$1.25.) An inclusive treatment of the history of the Hebrews from the settlement in Canaan to the division of the Kingdom.

THE UNIVERSAL ELEMENT IN THE PSALTER. *John M. P. Smith and Georgia L. Chamberlain.* (University of Chicago Press, 50c net.) Of the "Constructive Bible Studies."

THE BOOK OF JOB, OR THE PROBLEM OF HUMAN SUFFERING. *William R. Harper.* (University of Chicago Press, 28c postp.) Of the "Constructive Bible Studies." A short work selected from the material of the Old Testament Sages. Arranged for daily study for three months. College years.

THE WORK OF THE OLD TESTAMENT PRIESTS. *William R. Harper.* (University of Chicago Press, 54c postp.) Of the "Constructive Bible Studies." An inductive study of the customs and ideals of worship among the Hebrews, including the legal literature. Shows the place of worship in religion and the value of the Old Testament. An advanced text.

THE WORK OF THE OLD TESTAMENT SAGES. *William R. Harper.* (University of Chicago Press, 54c postp.) Of the "Constructive Bible Studies." An effective presentation of the contribution of the wise men of Israel to the life and thought of their day through a study of the wisdom literature. For advanced students.

THE PROPHETIC ELEMENT IN THE OLD TESTAMENT. *William R. Harper.* (University of Chicago Press, \$1.00.) Of the "Constructive Bible Studies." Written from the standpoint of modern historical scholarship. For advanced students.

THE PRIESTLY ELEMENT IN THE OLD TESTAMENT. *William R. Harper.* (University of Chicago Press, \$1.00) Of the "Constructive Bible Studies." Excellent text from the standpoint of modern scholarship. For advanced students.

THE OLD TESTAMENT AND ITS CONTENTS. *James Robertson.* (Revell, 40c; paper, 25c.)

WORK AND TEACHINGS OF THE EARLIER PROPHETS. *Chas. F. Kent and Robert S. Smith.* (Y. M. C. A. Press, N. Y. 60c; paper 40c.) A 13 weeks course arranged for daily study. Covers Amos, Hosea, Isaiah, and Micah.

THE FORESHADOWING OF THE CHRIST. *William R. Harper.* (University of Chicago Press, 50c net.) Of the "Constructive Bible Studies." An excellent piece of work for college years or advanced students.

THE ORIGIN AND RELIGIOUS TEACHING OF THE OLD TESTAMENT BOOKS. *Georgia L. Chamberlain.* (University of Chicago Press, 50c net.) One of the "Constructive Bible Studies."

STUDIES IN OLD TESTAMENT HISTORY. *Philip A. Nordell.* (American Bapt. Pub. Society, Phila. 20c.)

The New Testament.

NEW TESTAMENT AUTHORS AND THEIR WORKS. *Richard Morse Hodge.* (A. G. Seiler, N. Y. 30c.) A course for advanced study, growing out of the author's syllabus for extension lecture. There are helps to make clear some of the perplexing problems of New Testament criticism.

***NEW STUDIES IN THE ACTS AND EPISTLES.** *Edward I. Bosworth.* (Y. M. C. A. Press, N. Y. 75c; paper 50c.) An inductive study of the early church and life of Paul.

THE NEW TESTAMENT AND ITS CONTENTS. *J. A. McClymont.* (Revell, 40c; paper, 25c.) Of the "Guild Text-Books." Gives a short outline study in simple form.

THE TRUTH OF THE APOSTOLIC GOSPEL. *Robert A. Falconer.* (Y. M. C. A. Press, N. Y. 75c; paper, 50c.)

THIRTY STUDIES IN THE REVELATION OF JESUS CHRIST TO JOHN. *W. W. White.* (Revell, 50c; paper, 25c.) Outlined study of the Book of Revelations. *Life and Teachings of Jesus.*

***THE LIFE OF JESUS.** *Ernest D. Burton.* (University of Chicago Press, 50c net.) One of the "Constructive Bible Studies." Gives readings, suggestive questions and scientifically worked out.

*THE SOCIAL AND ETHICAL TEACHINGS OF JESUS. *Shailer Mathews*. (University of Chicago Press, 54c postp.) One of the "Constructive Bible Studies." Helpful and suggestive.

*SOCIAL SIGNIFICANCE OF THE TEACHINGS OF JESUS. *Jeremiah W. Jenks*. (Y. M. C. A. Press, N. Y. 75c; paper, 50c.) Prepared for college students. Requires considerable reading to get best results.

CHRIST IN EVERY DAY LIFE. *Edward I. Bosworth*. (Y. M. C. A. Press, N. Y. 50c.) Select verses for daily devotion with a paragraph of comment for suggested meditation. Helpful and stimulating. For elementary men's classes.

A STUDY OF THE LIFE OF JESUS, HIS WORDS AND WORKS. *Geo. B. Stewart*. (Pilgrim Press, 55c postp.) A study of the life of Jesus dealing with the background of prophecy and contemporary social life.

SELECTED STUDIES IN THE LIFE OF CHRIST. *Laura H. Wild*. (Revell, \$1.00.) An outline basis of study.

STUDIES IN LIFE OF JESUS. *W. H. Sallmon*. (Y. M. C. A. Press, N. Y. 25c.) 25 lessons. Historical, but emphasize the character of Christ as a living reality. Bibliography, maps, and suggestions to leaders.

STUDIES IN THE LIFE OF JESUS CHRIST. *Edward I. Bosworth*. (Y. M. C. A. Press, N. Y. 90c; paper, 50c.) This is based upon the text of Mark and John with brief treatment of Matthew and Luke. Prepared for college students but may be used in adult classes. A model of inductive study.

*STUDIES IN THE LIFE OF CHRIST. *H. Burton Sharman*. (Y. M. C. A. Press, N. Y. 75c. With Harmony of the Gospels, \$1.25.) Based on Stevens and Burton's Harmony of the Gospels. Excellent. For advanced classes.

TEACHING OF JESUS AND HIS APOSTLES. *Edward I. Bosworth*. (Y. M. C. A. Press, N. Y. 75c; paper, 50c.) Arranged for daily study. Has questions that provoke thought and discussion.

THE MAN CHRIST JESUS. *Robert Speer*. (Y. M. C. A. Press, 75c.)

STUDIES IN THE LIFE OF CHRIST. *Philip A. Nordell*. (American Bapt. Pub. Society, Phila., 20c.) 40 lessons.

The Life of Paul and the Early Church.

LIFE AND LETTERS OF PAUL. *Fred. S. Goodman*. (Y. M. C. A. Press, N. Y., 40c.) 3 studies in the life of Paul arranged chronologically. Limited study of the Epistles. Contains daily readings.

*THE FOUR LETTERS OF PAUL. *Ernest D. Burton*. (University of Chicago Press, 25c net.) Of the "Constructive Bible Studies." Scholarly presentation with references, etc.

LESSONS ON THE ACTS OF THE APOSTLES. *W. L. Fenn*. (Unitarian S. S. Society, Boston, 35c) 40 lessons with notes, questions, commentary, and topics for discussion.

PAUL IN EVERY DAY LIFE. *John D. Adam*. (Y. M. C. A. Press, N. Y. 50c.) A companion volume to Dr. Bosworth's volume, Daily Readings. From the epistles with personal application. For elementary men's classes.

THE LIFE OF ST. PAUL. *Jas. Stalker*. (American Tract Society, N. Y., 60c.) A short history, arranged for class study.

THE EARLY CHURCH, ITS HISTORY AND LITERATURE. *James Orr*. (Armstrong, N. Y. 50c.) One of the "Christian Study Manuals." A brief manual with topics for investigation and references to literature.

STUDIES IN THE APOSTOLIC AGE. *Philip A. Nordell*. (American Bapt. Pub. Society, Phila. 20c.) 30 lessons.

Religion.

*RELIGIONS OF THE WORLD. *G. M. Grant*. (Revell, 40c; paper, 25c.) One of the "Guild Textbooks." The characteristic features of Mohammedanism, Confucianism, Buddhism are discussed briefly.

A STUDY OF THE SECTS. *Wm. H. Lyon*. (Unitarian S. S. Society, Boston, 40c.) Each chapter was submitted to an authority in the church treated. Such divisions under each subject as, history, doctrines, organization, references, etc.

BEGINNINGS. *A. W. Gould*. (Unitarian S. S. Society, Boston, 20c) A unique work. Each topic is treated alike in the several chapters first according to legend and then according to history and science. Compares Bible stories with resembling myths.

RELIGIONS BEFORE CHRISTIANITY. *C. C. Everett.* (Unitarian S. S. Society, Boston, 20c.) A brief outline with questions for study, and list of reference books. Gives principles rather than details. Discusses topics such as, Hinduism, Buddhism, etc.

Christian Ethics.

(See Friends' First Day Lesson, 1)

***CHRISTIAN CHARACTER.** *T. B. Kilpatrick.* (T. & T. Clark, Edinburgh, 20c.) One of "Bible Class Primers." A handbook presenting a study of New Testament morality, its rise in the teachings of Jesus, and its working out in the early church and in modern life.

CHRISTIAN ETHICS AND MODERN THOUGHT. *Chas. F. D'Arcy.* (Longmans, Green and Co.) A manual written from the modern point of view.

LIFE PROBLEMS. Prepared by *Doggett-Burr Ball Cooper.* (Y. M. C. A. Press, N. Y. 25c.) A series of studies in native interests and problems of young men. For young men's Bible class.

THE CITIZEN AND THE NEIGHBOR. *Chas. F. Dole.* (Unitarian S. S. Society, Boston, 25c.) For any class studying social and political subjects. The sub-title is "Men's Rights and Duties as they Live Together in the State and Society."

Christian Doctrine.

WILL OF GOD. *H. B. Wright.* (Y. M. C. A. Press, N. Y. 90c.) The fundamental problem of the Christian life: self-surrender to the will of God, as stated and interpreted by Christ and the apostles in four main heads. 25 lessons.

PROTESTANT PRINCIPLES. *J. Munro Gibson.* (Armstrong, N. Y. 60c.) One of the "Christian Study Manuals." A brief manual to present in systematic form the chief principles held by evangelical Protestants. Topics and references for study.

THE TRUTH OF CHRISTIANITY. *James Iverach.* (T. & T. Clark, Edinburgh, 20c.) Of the "Bible Class Primers." A historical study of Christianity in brief form. Shows the distinctive features of Christian faith as it arose amidst other religions.

SECTION III. HELPS TO TEACHERS.

A. GENERAL.

Religious Education.

***5 VOLUMES OF THE RELIGIOUS EDUCATION ASSOCIATION.** (Vol. 1, 4, and 5, 50c each; Vol. 2, \$5.00; Vol. 3, \$1.00)

***EDUCATION IN RELIGIONS AND MORALS.** *George A. Coe.* (Revell, \$1.35)

***PRINCIPLES OF RELIGIOUS EDUCATION.** *Butler, et al.* (Longmans, \$1.00)

THE DEVELOPMENT OF RELIGION. *Irving King.* (Macmillan, \$1.25)

THE CULTURE OF RELIGION. *E. C. Wilm.* (Pilgrim Press, 75c)

***TEN YEAR'S PROGRESS IN RELIGIOUS EDUCATION.** *Henry F. Cope.* (Relig. Educ. Assn. 25c.)

Child Study.

THE MORAL CONDITION AND DEVELOPMENT OF THE CHILD. *W. Arter Wright.* (Eaton & Mains, 75c net.) A good discussion with practical application as to conversion and culture.

CHILD NATURE AND CHILD NURTURE. *Edward Porter St. John.* (Pilgrim Press, 50c)

A STUDY OF CHILD NATURE. *Elisabeth Harrison.* (Chicago Kindergarten College, \$1.00)

***FUNDAMENTALS OF CHILD STUDY.** *Edwin A. Kirkpatrick.* (Macmillan, \$1.25 net.) This is an indispensable book in any library on Religious Education. Inclusive and thorough, yet simple.

THE CHILD AND HIS RELIGION. *George E. Dawson.* (University of Chicago Press, 75c)

Note. Each of the denominational publishing houses publishes a series of text-books intended to give a normal course for Sunday school teachers.

Sunday School Administration.

***THE MODERN SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE.** *Henry F. Cope.* (Revell, \$1.00.) Practical and scientific.

HOW TO CONDUCT A SUNDAY SCHOOL. *Marion Lawrence.* (Revell, \$1.25.) Good suggestions of methods for organization.

OUTLINE OF A BIBLE-SCHOOL CURRICULUM. *George W. Pease.* (University of Chicago Press, \$1.50.) A good treatment of the characteristics of the different periods in child-life and suggestions for graded course.

Principles of Teaching.

HANDWORK IN THE SUNDAY SCHOOL. *Milton S. Littlefield.* (S. S. Times, Phila. \$1.00.) An excellent treatment of the various forms of manual work.

THE MAKING OF A TEACHER. *Martin G. Brumbaugh.* (S. S. Times Co., Phila. \$1.00.)

PICTURE WORK. *Walter L. Hervey.* (Revell, 25c.) One of the best treatises on story telling.

STORIES AND STORY TELLING IN MORAL AND RELIGIOUS EDUCATION. *Edward St. John.* (Eaton & Mains, 50c.) A fine treatise on story telling.

TALKS WITH THE TEACHER TRAINING CLASS. *Margaret Slattery.* (Pilgrim Press, 25c.)

THE TEACHING OF BIBLE CLASSES. *Edwin F. See.* (Y. M. C. A. Press, N. Y., 60c.)

SUNDAY SCHOOL TEACHING, ITS AIMS AND ITS METHODS. *H. A. Lester.* (Longmans, 70c net.)

TELLING BIBLE STORIES. *Louise Seymour Houghton.* (Scribner's, \$1.50.)

Graduation.

THE GRADED SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE. *Henry H. Meyer.* (Eaton & Mains, 75c.) The best review of the history of the graded movement with a discussion of its application to-day.

Worship.

WORSHIP IN THE SUNDAY SCHOOL. *Hugh Hartshorne.* (Columbia University, \$1.25.) A valuable careful study of principles with definite suggestions for programs.

History.

THE EVOLUTION OF THE SUNDAY SCHOOL. *Henry F. Cope.* (Pilgrim Press, 75c.) A survey of the S. S. movement in detail from the days of Raikes to the present.

SUNDAY SCHOOL MOVEMENTS IN AMERICA. *Marianna C. Brown.* (Revell, \$1.25.) Traces the growth of the Sunday school movements in this country and the formation of the International Lesson System.

Methods.

*EFFICIENCY IN THE SUNDAY SCHOOL. *Henry F. Cope.* (Doran & Co., N. Y., \$1.00.) The writer has a thorough appreciation of the ideal of efficiency. He has the advantage of knowing the Sunday school as few experts to-day. The result is a book that is constructive and practical.

Boys' Work.

*THE MINISTER AND THE BOY. *Allan Hoben.* (University of Chicago Press, \$1.00.) One of the best and most sympathetic treatments of dealings with boys by a successful worker in this field.

*THE BOY PROBLEM. *William Byron Forbush.* (Pilgrim Press, \$1.00.) This is one of the pioneer books in this field but also one of the best.

*TRAINING THE BOY. *W. A. McKeever.* (Macmillan, \$1.50.) This is almost an encyclopedia on boys' work.

HOW TO DEAL WITH LADS. *P. Green.* (Longmans, 80c.)

BOY TRAINING. *Ed. by John L. Alexander.* (Y. M. C. A. Press, 75c.)

SEX CULTURE TALKS TO YOUNG MEN. *N. E. Richardson.* (Methodist Book Concern.)

Girls.

THE GIRL IN HER TEENS. *Margaret Slattery.* (S. S. Times Co., Phila. 50c.)

HERSELF. *E. B. Lowry.* (Forbes and Company, Chicago, \$1.00.)

A GIRL'S STUDENT DAYS. *Jeannette Marks.* (Revell, 75c.)

B. CLASSIFIED BY GRADES.

Beginners.

A SUNDAY SCHOOL KINDERGARTEN. *Ven. A. C. Haverstick.* (The Young Churchman Co., Milwaukee, Wis. 50c.) A practical method of teaching in the infant room.

CHILDREN'S RIGHTS. *K. D. Wiggin.* (Houghton, Mifflin Co., \$1.00.) A series of addresses showing different phases of kindergarten work.

KINDERGARTEN PROBLEMS. *John Angus McVannel and Patty Smith Hill.* (Teachers College, Columbia Univ., N. Y. 30c.) Takes up (a) the materials of the kindergarten, (b) the future of the kindergarten. A good statement of the theory, ideals and practice of the kindergarten.

LECTURES IN TRAINING SCHOOLS FOR KINDERGARTNERS. *E. P. Peabody.* (Heath, \$1.00.) The value of this book lies in the fact that the writer was both familiar with the best literature and had an unusual power of observation and personal initiative.

PEDAGOGICS IN THE KINDERGARTEN. *Friedrich Froebel, translated by Josephine Jarvis.* (Appleton, \$1.50.) Traces the development of the child life with its various needs.

THE BEGINNERS DEPARTMENT. *Angelina W. Wray.* (S. S. Times Co., Phila., 50c postpaid.)

THE ELEMENTARY WORKER AND HIS WORK. *Ermina C. Lincoln and Alice I. Jacobs.* (Methodist Book Concern, 55c postpaid.)

THE KINDERGARTEN OF THE CHURCH. *Mary J. C. Foster.* (Methodist Book Concern, 85c postpaid.) A suggestive treatment of the problem in education of the child from the standpoint of the church and Bible. Little originality, but rather a practical appreciation of what the masters have written.

THE TRAINING OF INFANTS. *H. Kingsmill Moore.* (Longmans, 75c.) A treatment of the pedagogical and psychological laws related to the training of the child.

HOW TO TEACH PAPER FOLDING. *Lucy R. Latter.* (A. Flanagan Co., Chicago, 25c.) Practical lessons and directions for making 42 figures by folding paper and cutting it. 71 illustrations.

HOW TO TEACH CLAY MODELING. *Amos M. Kellogg.* (A. Flanagan Co., Chicago, 25c.) 40 practical lessons in clay modeling with suggestions as to the necessary tools and the care of the clay. Of value in other departments besides the Kindergarten.

PICTURE WORK. *Walter L. Herve.* (Revell, 25c.) A helpful book on the work of the kindergarten with good bibliography.

WITH SCISSORS AND PASTE. *Grace Goodridge.* (A. Flanagan Co., Chicago, 25c.) Instructions for cutting paper designs with suggestions as to conducting the work in class. 50 illustrations.

*THE BEGINNERS DEPARTMENT OF THE CHURCH SCHOOL. *Walter S. Athearn.* (Dept. of Rel. Educ. Drake University, Des Moines, Ia. 35c.) A comprehensive outline of the aims and methods with lists of books for teachers and parents. There is also a very practical curriculum outlined.

Primary.

ALL ABOUT THE PRIMARY. *Elizabeth W. Sudlow.* (Hammond Pub. Co., Milwaukee, Wis., 55c postp.) A very condensed and suggestive manual for teachers. Deals with the plans, work, aims, and methods of the department.

GAMES AND PLAY FOR CHILDREN. *Laura R. Smith.* (A. Flanagan Co., Chicago, 50c) 53 games and plays for indoors and out-of-doors, many with music.

OUR PRIMARY DEPARTMENT. *Wm. D. Murray.* (S. S. Times Co., Phila., 50c.) Primary methods and plans which have proved a success in the S. S. of Plainfield, N. J.

PAPER FOLDING MANUAL. *G. Bamberger.* (A. Flanagan Co., Chicago, 25c.) For the first three grades of the day school. Instructions for making more than fifty figures and directions for applying to the teaching of form, number, etc.

PRACTICAL PRIMARY PLANS. *Israel P. Black.* (Revell, \$1.00) Discusses the location of the class room, equipment, work, order, discipline, home co-operation, and the promotion time.

THE BLACKBOARD CLASS FOR PRIMARY SUNDAY SCHOOL TEACHERS. *Florence H. Darnell.* (W. A. Wilde Co., Boston, 25c) A practical and useful pamphlet containing 11 lessons.

THE PRIMARY DEPARTMENT. *Ethel J. Archibald.* (S. S. Times Co., Phila., 50c.) Practical on organization and equipment. Also suggestions on study course, socials, special days, the weekly program, and some suitable songs.

THE PRIMARY TEACHER. *Martha VanMarter.* (Methodist Book Concern, 60c postp.) The experiences of a skilled teacher of 20 years ago are recorded here. The methods suggested are tested in practice.

THE STORY IN PRIMARY INSTRUCTION. *Samuel B. Allison and H. Avis Perdue.* (A. Flanagan Co., Chicago, 60c.) Valuable for primary teachers and those studying the problems of primary instruction. Contains 16 stories, divided into parts, showing how to prepare, to give, and to discuss each story. The stories are non-Biblical.

***THE PRIMARY DEPARTMENT OF THE CHURCH SCHOOL.** *Walter S. Athearn.* (Depart. Rel. Educ. of Drake University, Des Moines, Ia. 35c.) A fine suggestive and practical outline of methods, principles, curriculum, together with a list of songs and books appropriate for this department.

JUNIOR.

AFTER THE PRIMARY, WHAT? *A. H. McKinney.* (Revell, 75c) A manual of methods for those who instruct children between nine and twelve.

OBJECT LESSONS FOR JUNIOR WORK. *Ella H. Wood.* (Revell, 50c) A well illustrated book showing the importance of object work and giving many practical suggestions.

NEW METHODS IN THE JUNIOR SUNDAY SCHOOL. *Hetty Lee.* (National Society's Depository, London, 1s. 6d.) This is an attempt to apply Froebelian principles to the teaching of children in the Sunday schools.

***THE JUNIOR DEPARTMENT OF THE CHURCH SCHOOL.** *Walter S. Athearn.* (Depart. of Rel. Educ., Drake University, Des Moines, Ia. 35c.) A very comprehensive and suggestive outline of methods to be followed and a very practical outline of curriculum given.

INTERMEDIATE.

THE SUNDAY SCHOOL AND THE TEENS. *Edited by J. L. Alexander.* (Association Press, \$1.00.) Over a hundred articles on various topics needed to be dealt with in this department.

***THE INTERMEDIATE DEPARTMENT OF THE CHURCH SCHOOL.** *Walter S. Athearn.* (Depart. of Rel. Educ., Drake University, Des Moines, Ia. 35c) A very helpful and suggestive outline of methods, principles and curriculum for the department.

ADULT

ADULT BIBLE CLASSES AND HOW TO CONDUCT THEM. *Irving F. Wood and Newton M. Hall.* (Pilgrim Press, 50c net.) A good statement of the ideals and principles of the adult Bible class, with suggestions as to the course of study.

ADULT BIBLE CLASSES. FORMS OF ORGANIZATION. *M. C. Hazard.* (Pilgrim Press, 18c postp. A teacher's manual showing the forms of organization of several successfully organized adult Bible classes.

ADULT CLASS STUDY. *Irving F. Wood.* (Pilgrim Press, 82c postp.) A concise statement of the place, needs, work and problems of this department.

THE ADULT BIBLE CLASS, ITS ORGANIZATION AND WORK. *W. C. Pearce.* (Pilgrim Press, 25c postp.) Handbook telling how to organize and run an adult class.

THE IDEAL ADULT BIBLE CLASS IN THE SUNDAY SCHOOL. *Amos R. Wells,* (Pilgrim Press, 55c postp.) A concise, readable manual, containing many plans for building up the class and conducting its work.

THE ORGANIZED ADULT BIBLE CLASS. *J. H. Bryan.* (Christian Pub. Co., St. Louis, Mo. 50c.) A manual of methods, containing many practical suggestions.

HOME.

THE HOME DEPARTMENT OF TO-DAY. *Flora V. Stebbins.* (S. S. Times Co., Phila. 25c.) Gives the essential steps toward the organization of a new home department.

THE HOME DEPARTMENT OF THE SUNDAY SCHOOL. *David Downey.* (Methodist Book Concern.) A helpful pamphlet.

HOME CLASSES AND THE HOME DEPARTMENT. *M. C. Hazard.* (Pilgrim Press, 50c) Compact and useful information in regard to organization and methods.

